

CERTAIN E
DEMANDES WITH
their grounds, drawne out of holy
Writ, and propounded *in foro conscientia* by
some religious Gentl. vnto the reverend Fathers,
Richard Archbishop of *Canterbury*, *Richard* Bishop of
London, *William* Bishop of *Lincolne*, *Garvase* Bishop of
Worcester, *William* Bishop of *Exeter*, & *Thomas* Bishop
of *Peterbourough*, wherevnto the said Gentl. re-
quire that it would please their Lord-
ships to make a true, plaine, di-
rect, honest and resolute
aunswere.

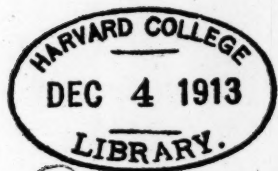
*Iſai. 66. 5. Heare the word of the Lord, all ye that tremble at his word, your
brethren that hated you, & cast you out for my Names sake,
ſaid, let the Lord be glorified: but he ſhall appeare to your ſoy,
and they ſhalbe aſhamed.*

*Ier. 23. 27 Thinke they to cauſe my people to forget my Name by their
dreames, which they tell every man to his neighbour, as their
forefather: haue forgotten my Name, for Baal?*

Iſai. 8. 16. Bind vp the Teſtimony: ſeale vp the Law among my diſciples.

*Iſai. 8. 20. To the Law and to the Teſtimony, if they ſpeake not according
to this word: it is becauſe there is no light in them.*





Treat fund



To the Reverend Fathers, &c.

RIght Reverend Fathers, your Lordships having bene a long tyme Divinitie Readers in the schole of Christ, and some of vs also, a long tyme scholers brought vp in the same schole at your feete, give vs leave, we pray you, by way of Question, and not of Definition, to propound these Demaundes following. And as we brieflie and plainly have opposed, so let your Lordships be wel pleased simply and honestly to make vs ansvere. For we having (as the men of *Berea* did) searched the scriptures, for our satisfaction in the doubtres propounded, and out of them, not being able to resolve our selves, our desire is, to be resolved, by men of greater skill, and not to rest our selves vpon our owne iudgements. Now then we thus propound, and we thus demaund:

FIRST, whether every supreme Christian Magistrate, for every commaund to be given by vertue of his Christian Magistracie, touching the worship of God, ought not to have the word of faith, for the ground and warrant of his commaund; that so his commaund being of faith, may not be of sinne?

The like demaunde wee make concerning the command of the Church.

Secondly, whether any supreme Christian Magistrate, by Authority of holy Writ, be enabled to devise, ordayne and appropriate a Ministeriall garment for the Ministerie of the Gospell, without putting on of which garment, he may commaund the Ministers of the Gospell, neither publikely to pray, to preach the Worde, nor administer the Sacramentes?

The like demaunde wee make of the abilitie of the Church.

Thirldy, if it be lawfull for a soveraigne Christian Magistrate, by

A 2

author.

authoritie of holy Writt, to ordayne and appropriate a Ministeriall garment, for the Ministers of the Gospell, then we demaunde, whether by Authoritie of holy Writt, he may ordayne and appropriate such a Ministeriall garment, as in matter and forme, differeth not from that proper and necessarie Priestlie garment, which the Prince, & chief Priest of Idolatrie hath appropriated to be worn by his Idolatrous Priestes in their Idoll service?

The reason moving vs to make the first demand, respecteth some others, rather then our selves. For we doubt not, but that every supreme Christian Magistrate, will agnize, that every his mandatorie action concerning the outward worship of God, of what nature, or qualitie soever it be (if it be not sinne) must be of faith. And that no such action of his, can be of faith, vnles the same have the word of faith for the ground and warrant thereof.

Concerning the second Demaund, For our partes we never yet read of any commaundement, of any word of faith, or of any godly example in holy Writt, whereby the supreme Christian Magistrate, is either directly, or by consequence inabled to ordayne and appropriate a Ministeriall garment, for the Ministers of the Gospell.

For howsoever by imitation of the Priestly garmentes, ordayned for the Leviticall Priesthood, vnder the Law, your Lordships may thinke that a ministeriall garment may lawfully be commaunded for the Ministers of the Gospell: nevertheless, there being an expresse commaundement given vnto Moses, vnder the law, for the one, and no generall or particular rule delivered vnto a Christian Magistrate, in the Gospell, for the other, we desire to be satisfied by your Lordships, whether such an imitation of Leviticall garmentes, be lawfull, yea or no? If your Lordships answer, that the institution of a Ministeriall garment, vnder the Gospell, is not by imitatio from the Leviticall law, then we demaund, from whence the originall and offspring of that Ministeriall garment came?

If your Lordships answer, that it sprang originally from Mans invention, then you directly charge the Christian Magistrate, to have no rule of faith for the guidance of his conscience in the institution of a ministeriall garment. For your Lordships very well know, and according to this your owne knowledge, have a longe tyme taught vs, that no devise or invention of man, can be a divine rule, for a Christian Magistrates conscience to be guyd by.

But

But aswell for the better clearing of the proper and right vse of the Priestlie garments vnder the law, as also of the cleare opening of this poynt, namely, that no reason can bee yeilded, from the vse of the priestly garments vnder the law, for the vse of ministeriall garments vnder the Gospell, we demaund:

Whether your Lordships did ever read in any parte of holy Writt, that the Priesttes were commaunded to eate the Passeeover in any other garments, then in their ordinary garments?

Whether your Lordships did ever read in any parte of holy Writt, that any holy Ministeriall garment was commaunded to bee worne, by him, that cut of the foreskinne of the fleshe vpon the eight day?

Whether your Lordships have read in any place of holy Writt, that the Prophetes had any proper or speciall attyre, enioyned vnto them, as a proper and necessarie habite, wherein they should exercise, and without which they might not exercise their propheticall office? For wee finde it Written; When the Prophet basted, and tooke the ashes away from his face, that the King of Israll knew him, that he was of the Prophetes. Whereby it seemeth vnto vs, that, that Prophet, rather by his face, then by his proper Propheticall garment, was discerned from other men to bee a Prophet, especially in the execution of that his propheticall function: And this agayne is made more manifest, by those wordes Which Saule used, When meeting with Samuell in the midst of the gate of one of the Cities of Zuph, he questioned with him after this maner: Tell me, I pray thee, where the Seers house is? For had the Prophets bene known in those dayes by their proper propheticall garments, then needed not Saul in the midst of the gate, and at so solemne a feast, to have enquired of Samuell, for the Seers house.

1. Ki. 10. 41.

1. Sam. 9. 18

But it is Written, that Saule knew that it was Samuell, when an ould man came vp, lapped in a mantell, And Isayah was commanded to loose his sackcloth from his loynes, and to put off his shoe from his foot. And againe it is Written: And in that day shall the Prophetes bee ashamed: every one of his vision, when he hath prophecied, neither shall they weare a rough garment to deceyve: And lastly, that Iohn the Baptist had his garment of Camels hayre, and that a girdle of a skinne was about his loynes: By all which places it is apparant, that in ould tyme the Prophetes used a speciall attyre, or habite, and were accustomed to put vpon them a distinct kinde of garment from other men.

Obiection,
1. Sa. 28. 14
Ma. 23. 1.

Zech. 13. 4.

Math. 3. 4.

We confesse plainly and simply, that your Lordships herein speake

Answers,

the trueth, neither doe we denie, that it is both lawfull and convenient for the Minister of the Gospell, dayly & ordinarily, to weare such a speciall kinde of civile apparell, as whereby he may be knowne from being a Marchant, a Lawier, a Gentleman, or an Husbandman: But what for that? For to the poynt in question, what resolution is that? For how followeth is, that the prophet *Isayah*, the other old prophets, and *Iohn Baptist*; by their every dayes rough and hayrie apparell, whersoever in the streetes, in the fields, in the Markets, in the schooles, in the gates, in the Court, or in the countrey, they were seene, how (we say) doeth it follewe (they being knowne by their speciall garments to be of the number of the prophetes) that therefore whensoever in the Temple, in the Synagogue, or in any other place, wherein they prophesied, that they put vpon that their ordinary and vsuall garment, some other garment, necessarily and properly to be worne in their propheticall office? and without which necessary and propheticall garment, it was not lawfull for them to prophesie?

If your Lordships could make good your obiection by the holy scriptures, you should then haue some colour from the example of the old prophets, to affirme that extraordinary prophets, (if there were any in our times) might weare some rough and hayrie garments; But to alleadge these examples, as sufficient authorities for ordinary Pastours & Teachers, that they may or ought to weare proper ministeriall garments, whensoever they pray, preache the word or administer the Sacraments, is to alleadge *quidlibet pro quolibet*? instead of a kernell, to give a nutshale, and to imagine as *Saul* imagined, that he saw *Samuell* when he saw *Satan*, who to blind *Sauls* eyes, had put vpon him the forme of an old man lapped in a Mantell.

And yet neuertheles we grant that from the place of *Samuell*, we may learne thus much: viz. If any person in our age were so sottish, as to seek vnto a Witche, to haue the body of an Archbishop raysed vp; that *Satan* in this case, by lapping him selfe in an Archbishops Pall, Rochet and square Cap, might transforme him selfe to the shape and likenes of *Thomas Beckett*, though he be long since dead.

As for that which is alleadged out of the prophesie of *Isaiab*, it pro-
veth directly that his garment of Sackcloth, was not any proper propheticall garment, but only such an ordinary garment, as whereby in his common and daily attire, his condition of being a Prophet, was distinguished from the apparrell of other men, who were no Prophetes.

For

For if by the commandment of loosing the sackcloth from his loynes, the Lord had meant a proper propheticall Mantell or garment, which was only vsuall in the execution of his propheticall function, then might the same well-enough have bene put of, and yet *Iffaiab* not have bene naked, and his buttocks vncovered.

Besides, if by *Iffaiabs* garment, a proper propheticall garment in the exercise of Prophesie, and not a speciall ordinary garment, common with other Prophets in their daily vse, had bene noted; then by *Iffaiabs* shoes likewise, why should not a proper & propheticall kind of shoes be vnderstood?

And if so, why then by this place might not Ministers be appointed, (whensoever they pray, preache or minister the Sacramentes) to have proper ministeriall shoes or pantofoles vpon their feete, aswell as proper ministeriall Surplices or Copes vpon their backes?

The place out of *Zacharie*, and that argument from *Iohn Baptists* apparell, be of like interpretation with that of *Esai*. And that out of *Zachary*, what els proveth it, but that the false Prophets ordinarily did weare some such maner of speciall rough garments, as were after the forme of ordinary garments, worn by the true Prophets? and that those false Prophets, for deceiving of the people, by colour of their garments, should have those garments, (as it were) plucked over their eares, and no more be suffered by their garments, to make their doctrine seeme more holy: seeing they were never sent from God, to bee Prophets for the good of his people, but might still have continued husbandmen or heards men, as not having any true propheticall doctrine, but only making a shew their of by their outward rough garments, as if their garments had bene sufficient to have approved their prophesies? In like maner as at this day a number of idole ministers, have naught'ells to approve them to be ministers, but only that they weare a large whit Surplice with two wide sleeves, and a litle blacke Cappe with foure narrowe corners.

Nay, againe we demand, whether your Lordships have read in holy Writt, that King *David* deviding Offices to the sonnes of *Levis*, & separating some to be Singers, some to be Porters, and some to be over the Treasures of the House of God, according to the commandement of the Lord, by the hands of the Prophets *Samuell*, *Gad* and *Nathan*, did appoint any other songsterlike, porterlike or other ministerlike garments, to be worn by these Officers in the service of the House of

God

1 Chro. 23.

6

1 Chro. 25.

1.

1 Chro. 26.

20.

1 Chro. 9.

22.

1 Chro. 19.

25.

8 *Certaine Demands with their grounds,*
God, then such only as were appointed by the Law.

And if your Lordships can produce no place out of holy Writt for the prooffe of these questions; then from the example of celebrating the Passover, ministering Circumcision, Prophecyng by the Prophets, and from services done by the Singers, Porters and Treasurers, without other ministeriall garments then were appointed to be vnder the Lawe:

We demand what good prooffe your Lordships can make out of holy Writt, that ministers of the Gospell may be commanded, not to pray, not to preach, and not to administer the Sacraments without ministeriall garments, nor appointed by God, but by man in the time of the Gospell?

And yet touching certaine holy garments, vsed by the Priestes and Levites vnder the Law, your Lordships have not read (as we suppose) that either *Moyse* or *Aaron*, did appoint any other holy garments for the Priests or Levites in their priestly or Leviticall Offices, then such only as the Lord him selfe commanded to be made and worne; which holy & Priestly garments also, you reade that they might not be worne by the Priests or Levites in the vtter Court, but only in the holy place, when they came to minister in the Priestes and Levites Office before the Lord.

Exo. 38. 12.
39. 30. 35.
41. 43.
Eze. 42. 13.
14.
Eze. 44. 15.
17. 18. 19.

And so from the proportion of the Ministry of the Priesthood vnder the Law, vnto the ministerie of faith vnder the Gospell, we question thus: If God the only author of the Priesthood vnder the Law, were the only author of the Priests holy and ministeriall garments, vnder the Law, why should not the same God, being the holy author of the ministerie of the Gospell, be likewise the only author of ministeriall garments vnder the Gospell? For otherwise how should the Ministers perfectly vnderstand, that the wearing of ministeriall garments in the time of the Gospell, bee as well pleasing to the Lorde, as were the Priests holy garments in the time of the Law?

Besides, for so much as the Priests when they came out of the inner Court even to the vtter Court to the people, and approached to those things which were for the people, were then commaunded to put of their holy and Lynen garments, and to put on their other garments, namely, their Wollen garments which they had put of when they entered into the inner Court.

Ezek. 43.
Eze. 44. 15.
17. 18. 19.

From whence we againe demande, what reason your Lordships can yeelde

yeald out of holy Writt, that the Ministers of the Gospell when they approche to pray, to preach the Word & to administer the Sacraments, which are things for the people vnder the Gospell, should put vpon them ministeriall Linnen garments? And not rather from the identitie of reason and equitie of that order, which was given to the Priestes vnder the Law, challenge a free and liberall vse of their ministerie in their ordinarie garments? We meane such comly and cleanly woller garments, as by the law, vse, or custome of the countrie, wherein they live, may lawfully be worne.

Where it is written that David had on him a linnen garmēt, as all the Levites that bare the Arke, & the singers: If your Lordships from this place shal vrge, that linnen garments were ordinarily worne by the Levites, among the people, when they approached to the services; which were for the people, you shall in this case but wrest the holy scriptures, to an other sense then rightly can be gathered from the same; because the same your sense directly repugneth the aforesaid testimonie of the Prophet Ezekiell; neither indeed doth this place any more prove, the ordinarie wearing of linnen garments, by the Levites among the people, in the vtter court, then it doeth proue the ordinarie wearing of an Ephod by King David, whensoever he came into the Temple to worship.

1 Chro. 15.

The reason then of the Levites wearing of linnen garments at this tyme, being in the presence of the Arke of the covenant of the Lord which was now to be remooved from the house of *Obed Edom*, and to be caried vpon the shoulders of the sonnes of *Koath*, and to be attended vpon by other of the Levites their brethren, in holy garments, it seemeth playne that this wearing of holy garments, in this peculiar service thus performed to the Lord, in the presence of the Arke, excludeth the wearing of the same garments in common services done among the people.

Num. 4. 15.

Besides, that the Singers and Levites did not at any time minister in their linnen garments, among the people, is apparant: For that the proper place of their ministrat[i]on was before the Arke in the inner court; And this is evident by the scriptures:

For it is written, that ^a *Heman* and *Asaph* and *Eihan* were singers, and that the King left ^b before the Arke of the Lords covenant, *Asaph* the chiefe and his brethren to minister continually before the Arke, that which was to be done every day, to singe with ^c instrumentes, and

a 1. Chr. 15

17. 19.

b 1. Chro.

16. 37.

c 1. Chro.

45. 16.

d 1. Chro.
16. 41.

e 1. Chr. 6.
32.

2. Chro 5.
12.

to lift vp their voyce with ioye, and to ^d prayse the Lord, because his mercy endureth for ever: yea and this manner of singing and ministring before the Arke in the Tabernacle of the congregation did not only continew vntill ^e Salomon had built the houle of the Lord in Ierusalem, but then also, the singers continued their office according to their custome for it is written thus: And the ^f Levites the singers of all sortes, as of *Asaph*, of *Heman*, and *Jeduthun*; and of their sonns, and of their brethren being clad in fyne Linnen, stood with Cymbales and with Vyolles, and Harpes, at the East end of the Altar, and with them an hundred and twentye priestes, blowing which Trumpettes, vnles then your Lordships be able to proue by holy wrytt, that the inner courte, or holy place, wherein the Altar stood, was not a place separated for the priestes, & Levites alone, but that the people as well, as the Priestes and Levites, came into the same place, to worshipping before the Arke, wee may bouldly (as wee thinke) affirme that you shall neuer be able to proue, that the Priestes or Levites vnder the law, did at any tyme weare any Ministerial garments, when they approached into their vtter court, to the people, to doe services for the people. Among the reasons (why the Priestes vnder the law were commanded to put on their linnen garmentes when they ministred in the sanctuarie and at the table) one reason among other is rendered to bee this: namely, for that the garmentes were holy garmentes, as having from the God of holynes an holy institution.

The reason also why the priestes were commaunded to put of their linnen garmentes, and to put on other wollen garmentes, when they approached to those things which were for the people, is this: viz. for that they should not sanctifie the people with their garmentes: From which two reasons, we question thus:

First, seeing vnder the Ministerie of the Gospell, the Ministers thereof, have neither holy place, nor inner court, separated from the people; neither any garmentes, by any holy institution, appointed by the name of holy garmentes to minister in; we demaund, what authoritie your Lordships can alleadge out of holy Writt, that it should not bee as comely and as decent a thinge, for the Ministers of the Gospell, to approche vnto prayer, preaching the worde, and administring the Sacramentes (which are things for the people vnder the Gospell) without any Ministeriall garmentes devised, and instituted only by man: as

It was for the Priestes to approach vnto the like things, which were for the people vnder the Law, without those holy garmentes, which were ordayned by God?

Secondly, the reason of the prohibition of the Priestes putting on their holy and priestly garmentes, when they approached into the vtter court to those things which were for the people: being this: Namelie, that they should not sanctifie the people with their garmentes; wee demaunde with what reason deduced from holy Writt, you can impugn this position, viz.

That our Saviour Christ (to preserve the equitie and integritie of that prohibition, aswell in the tyme of the Gospell, as in the tyme of the Law, did not institute any proper ministeriall garmentes, for the Apostles, Evangelistes, Prophetes, Doers of Myracles, or Teachers, to exercise anie their ministeriall function in, least the people putting an opinion of holynes in their garmentes, might thinke the doing of myracles, preaching the worde, prophceying, or ministering the Sacramentes, to be sanctified by their garmentes? And therefore from the manner of preaching the worde, administring Baptisme, celebrating the Lordes Supper, doing Myracles, and praying by the Apostles, Evangelistes, Prophetes, &c. without any proper ministeriall garmentes: we question thus:

In asmuch as Iohn Baptist did both crye in the wilderness, and baptise in Iorden, having vpon him none other proper ministeriall garmentes, but onely his ordinarie garment, of Camells hayre, with a girdle of a skinn about his loynes: And seeing the Apostles did neither preache the worde, nor administer the Sacramentes, nor doe myracles, amonge the people, in any other garmentes, then in their vsuall and ordinarie garmentes. And besides, seeing the Apostles, did not institute or commaunde any proper ministeriall garmentes for their successors, namely for Bishoppes, Pastours and Teachers to minister in: seeing (we say) these things can not be prooved out of holy writt to be otherwise, our desire is to be satisfied from your Lordships, by some holy rule of faith, why Bishops, Pastors, and Teachers, so long after the Apostles tymes, should be commaunded, to weare any other forme or manner of garmentes in their holy ministrations, then such their ordinarie and vsuall garmentes, (being comelic and cleanly garmentes) as by custome, or law of the Countrey, they vsuall weate.

For if all ordinarie garments be sanctified a like, to minister, and people, by the worde of God and prayer, as all ordinarie meates and drinckes be, we demand, what reason your Lordships can alledge out of holy writt, that the publike service, accomplished by the Minister, in his ordinarie apparell, should not be as acceptable to the Lord, as is the publike service performed by the people, in their ordinarie garments.

And if your Lordships can affoord vs no reason out of holy Writt, why offering vp of prayers, preaching the Worde, or administering the Sacramentes, should be lesse acceptable to the Lord, when the same are performed in an ordinarie garment, and not in a proper ministeriall garment: we then demaunde, whether your Lordships by any rule of holy Writ, can prove vnto vs, that the worde preached, Sacraments administred, and prayers offered vp in a proper ministeriall, rather then in an ordinary garment, can be of more efficacie, profit or edification vnto men?

For as the manifestation of the spirit is given to every man to profit withall, so must all things which are done in the Church, bee done to the vse, benefite and profite of the Church. Vnto these two latter questions, if your Lordships shall answere, that the ministration of the Worde and Sacramentes, can not be proved by holy Writ, to bee in it owne nature, either more acceptable to the Lord, or of more efficacie, profite and edification vnto men, when the same is accomplished by a Minister, wearing only his ordinarie garment: And yet notwithstanding shall tell vs, that the not wearinge of a proper ministeriall garment in the service of prayer, preaching the Worde, and ministring the Sacraments, may be both displeasing to God, & hurtful to the people, vpon circumstance & contempt of the Churches, or Magistrates commaund: Then we reple and affirme, that you begge the thing in question, driving vs backe agayne, to seeke your resolution of that doubt, which we moved above, in the second principall demand:

For vlesse the Church and soveraigne Christian Magistrate, be enabled by holy Writt to commaund a proper ministeriall garment vnder the Gospell, the not wearing of such a proper ministeriall garment, commaunded by the Magistrate, or by the Church, can be neither an offence to God, nor hurtfull to the people.

Besides if neither the Church nor Magistrate, have any certaine rule out of holy Writt, for the resolution of faith, in commanding a proper mini-

ministeriall garment; Then lyeth the same Ministeriall garment vnder a iust suspition of abomination, as being a thing invented by man: And then also how should a Minister being bound to take for his marke the only will of God, as it is manifested & opened vnto him in the word, be excusable in *foro conscientie*, if in the execution of his ministerie, he may fashion him selfe to the invention of man?

But the preaching of the worde of God, is of greater moment and importance, then that the same should be left of for the not vsing of a proper ministeriall garment.

Obiection.

That is true indeed (say wee) if a Minister by the vse of such a garment should not sinne? But that a Minister not fully perswaded in his minde of the lawfull vse of a proper ministeriall garment, may weare it doubtingly, and so sinne, to the end he may preache the Worde: we doubt greatly whether your Lordships bee able to prove this out of holy Writt & of this we pray your resolutions? For how should a man doe euill that good may come thereby, when as the Scripture teacheth vs, that his damnation is iust, that so doeth?

Answer.

The not preaching of the word then, being no sinne in a Minister, when for the keeping of a good conscience, in not vsing a proper ministeriall garment, he is commanded by a superiour power not to preach the word; we demand herevpon, whether your Lordships sinne not rather in pressing, then the Minister in refusing this kinde of Ministeriall garment.

And seeing wee are fallen by occasion vpon this comparison of preaching the worde, and wearing a proper ministeriall garment, we pray your Lordships patiently to heare, and quietly to answer our demandes?

Our demand then, is whether in your iudgments, the preaching of the word be not in it owne nature more precious, more needfull and more profitable for the people, then can bee the wearing of a proper ministeriall garment?

If your Lordships should preferre the wearing of such a ministeriall garment to the preaching of the worde, in this case, if we should hold our peace, the very stones might cry out shame vpon our faces; for we are taught out of holy Writt, that *Marie* was commended before *Martha*, for that shee sitting at the feete of Iesus to heare him preach the word, had chosen the better parte, even one thing that was necessary, and which might not be taken from her.

If your Lordships answere (as the trueth is) that the preaching of the word, is more precious, needfull and profitable for the Church, then is the wearing of a proper ministeriall garment; Then wee demand why grave, learned and Godly Preachers, whom the King him selfe confesseth to love and to honor, have bene put to the worst, commanded to silence, suspended & excommunicated for the not wearing of such a Ministeriall garment, when as notwithstanding light, lascivious, and vnlearned Ministers no-preachers, (if so be they have worne a proper ministeriall garment) have bene suffered quietly to enioy their functions, and their benefices?

Bishops.

But all Preachers were never silenced, only certaine Preachers not submitting them selves to the wearing of a ministeriall garment according to the orders and lawes of the Church are displaced.

Gentl.

Well bee it so? what other thing doeth this argue, but that the not wearing of a ministeriall garment, is reputed to bee a sinne more hainous then is the not preaching of the word?

Bishops.

But there are a multitude of Ministers who be not able to preach the worde; whereas there is not one preacher but he is able to put on a ministeriall garment:

Gentl.

What then? did ever any Preacher (we praye you) when hee was made a Minister, bind him selfe by a solemne vowe to weare a ministeriall garment? No. And did not every Minister when he was made a Minister, binde him selfe by a solemne vowe to preache the worde? Yea: And how then cometh it to passe, (vnlesse the wearing of a ministeriall garment, bee reputed more precious then is the preaching of the Worde) that the not wearing of the one by a Preacher, and the not preaching of the other by a Minister, should bee offences, in degree of payne vnmatchable? especially when as the not preaching is a breach of the ordinance of God, and the not wearing of a Ministeriall garment, but a transgression of the lawe of man?

When any husbandman shall have sown cleane and pure wheate in his field, if the envious man shall sowe tares, in this case, if the husbandman plucke vp the wheate, and let the tares growe, would you commend his husbandrie?

Bishops.

But your Lordships will sow the fieldes with purer Wheate, and provide men of softer Spirits, lesse Novelons, better affected to the state,
and

and of more discretion and maturitie of iudgement.

Indeed if it may please your Lordships, this is soone saide; but by your leaves, the thing is not so sone done; yea and besides we demand what good securitie your Lordships can give vnto the King and State in this case?

For in a matter of so great danger, as is the perill of the soules of the Kinges subiectes, it were no good fastie (in our opinion,) to trust your bare wordes for the time to come; when as in time past vpon pretence of the wante of able & preaching Ministers, ye have thought it fitt, rather then to have none at all, to reteyne a number of vnpreaching ministers, knowne to bee no better then idle beastes and slow bellies.

And if your Lordships already have such a sufficient number of *learned, sober, wise and softe spirited Preachers*, to bee disposed vpon vacant benefices at your commaunde, as that you bee able to furnishe the Churches of all those ministers, whom you intend to deprive, for not conformitie vpon an instant: wee praye your Lordships to resolve the Kinge what charitie you have carryed towards his people in time past, when you have collated (for a great parte) the benefices of your owne giftes, either vpon no Preachers, or at leastwise vpon strawberie preachers; but if your Lordshippes intende hereafter to sende forth Preachers, that shall yeeld beryes, not once in the yeare onely, but at the least strawe once every moneth; then wee demande? what thanks you would con your Stewards, in case they should provide no better Cookes for the dressing of your dyners, then such onely, as vnder one whole monethes space, could not dispatch the roasting of an egge, or frying of a smelt?

If your Lordships thinke that the preaching Ministers, not yealding to the Christian Magistrates authoritie, in the not vsing of this ministeriall (falsly by you so called indifferent) apparell, by such their disobedience, may bee an example vnto the people, of like disobedience in other matters: Then wee demande, whether your Lordshippes carry not a testimonie in your owne consciences, that their abstayning from the vse of Ministeriall apparrell, proceede not rather from an honest and good hearte, to the obedience of God, then of any evill affection conceyved against the
authoritie

authoritie of the Magistrate? for before the Kingdome of England was lawfully invested in the Royal person of our Sovereine Lord King IAMES, did not sundry of them abide many sharpe reproches and bitter tauntes, for their Scotizing, and defending the single forme of church policie, vpheld by the Kings authoritie in the Realme of Scotland? yea and doe not the same Ministers now at this day hartily and devoutly pray, for the life and prosperitie of the King, the Queene, the noble yong Prince, and all other the Kings Royall progenie? yea and excepting this one point of their not conformitie vnto the ceremonies (wherein they alleadge for them selves, the conscience of the vnlawfulness and inconvenience of the said ceremonies) are they not knowne to be men worthy to be respected as the Ministers of Christ? men of good reputation for learning? of honest conversacion? and peaceable among their neighbours? and men very obedient (this one thing excepted) to all authoritie? by whose good doctrine also, and example of life, the Magistrates in every Countie have found it more easie to continew the common people in the dewties of their subiection, and loyaltye to the^s supreme power?

Nay, which is more at this very instant, doe not they extraordinarily declare and testifie their love, their loyaltye and their fidelitie vnto the King, when by their loanes they supply the Kings want, though in the meane time they them selves want, and be driven to borrow to supply their owne necessities? if then in these great and waightie things, appertaining to the dignitie of the Kings Crowne, they carefully and holily approve the selves to be both teachers & followers of the Apostles doctrine, would they not aswell (trow you) by the wearing of a ministeriall garment, subiect their neckes to the Kings authoritie, if by a greater band of faith & obedience to the most high and mightie God, they were not drawne to the not wearing thereof?

Touching the reason yeldd by some, that ministeriall apparell, is to distinguish the minister from other men: it seemeth vnto vs to be a reason altogether without reason: for albeit the outward forme of a Ministers ordinary apparell may lawfully and expediently differ from the outward fashon of apparell common to other men, and so the Ministers person by his apparell may be knowne vnto all such as know him nor by face: Neverthelesse it is void of all sense, that his ministeriall apparell, in the publike service of that Church, whereof he is a Minister, should bee an inseparable note, to distinguish his person, from

from the persons of every of his people: For sithence by name, by face, by office, by place, by voice, yea by ordinary apparrell also, every minister is, or ought to be known vnto his people, what a kind of foundnesse is it, to imagine that a minister can better be knowne by wearing of a ministeriall garment, then by the dewe execution of his ministeriall function.

Concerning the reason of decencie and comelines vrged by some, for the vse of a white ministeriall garment, in the ministerie of the Gospell, because the same cometh more aptly to bee discussed in the question following, we will not trouble your Lordships at this time with any other matter, about the two first demandes: And therefore we will proceede to the thirde; which for your Lordships better remembrance, we hold it not amisse to repeate againe.

If it bee lawfull for a soveraine Magistrate, by authoritie of holy writt, to ordeine and appropriate a ministeriall garment, for the ministers of the Gospell, then we demand, whether by authoritie of holy Writt, he may ordayne and appropriate such a ministeriall garment, as in matter, forme and *specie* differeth not from that ministeriall garment, which by the high Priest & chiefe Prince of idolatry, hath bene, and still is ordeyned and appropriated to be a necessary priestly garment, for his idolatrous Priests, in their idoll service?

And to the end your Lordships may perceave our demands to bee made cōscionably & not humorously, or novelously, we have thought necessary to lay downe and annex certaine principles or canons out of holy Writ, whervpon our Demands and reasons are grounded, which grounds and reasons also, we extend against crossing in Baptisme, and kneeling in the acte of receaving the Communion.

The first ground.

The graven images of their Gods, shall ye burne with fire, and cover Deut. 7.25.
not the silver and gold that is on them, nor take it to thee, least thou be
snared therewith, for it is an abomination.

Bring not therefore abomination into thine house, least thou bee ac- Deut. 7.26.
curSED like it, but utterly abhorre it, and counte it most abominable, for
it is accursed.

There shall cleave nothing of the damned thing to thine hands; All Deut. 13.17
they that make any image are vanitie, and their delectable things shall Ua. 44.9.
nothing profite.

Esa. 30. 22.

And shall polute the covering of the images of silver, and the riches ornaments of gold, and cast them away, as a menstruous cloth, and thou shalt say unto it, get thee hence.

1 Cor. 10. 7

Neither be ye idolaters, as some of them were.

1 Iohn. 5. 21

Babes keepe your selves from idoles.

From these grounds of the Law, the Prophets, and the Gospell, wee demand whether your Lordships against these, can oppose any other rules of holy Writt, to prove that any Christian Magistrate, Christian Minister, or Christian people may be blamelesse and without fault, *in foro conscientia*, if in the publike and outward worship of God, either he shall command, or they shall vse, any the relickes, monuments or memorialls, any the delectable, vaine, and vnprofitable things, some times, or now apperteyning to the idolatrous sacrifice of that great and knowne idole, the Popish Masse.

For if every commandement of the first Table of the Law, be a way, and bee a path out of the which no Christian ought to turne a side, either to the right hand, or to the left; but in the which every Christian is bound aswell in the time of the Gospell, as every Israelite was bound in the time of the Lawe to walke; then not onely that great Idoll of the Popish Masse it selfe, sett vp and worshipped in the time of the Gospell; but then also, all relickes, monuments, memorialls and delectable things with their accessaries, appendices, and appurtenances, as a menstruous cloth, ought to be cast away, and to bee bidden get ye hence; especially we say in the publike service and worship of the true God.

For by how much more, the glorie of the Sonne, who spake from heaven, doeth farre excell the honour of a servant, which spake on earth, by so much the more ought that Idoll & that Idolatrie, which is set vp and committed in the time of the Gospell, be esteemed more vile and detestable, then was that Idoll and that Idolatrie set vp and committed in the time of the law.

The reasons of the prohibiton of coveting, and of taking any the images, their coverings, their ornaments, their golde and their silver, vnder the Law were in number foure: Namely:

First they were an abomination to the Lord.

Then: A feare of the peoples being snared.

Thirdly, a threat of being accursed:

And lastly, for that they were vaine, and could nothing profite.

If then that great Idoll of the Popish Masse, with all the Copes, Vestiments, Surplices, Crosses, Kneelings, Candles and other memorials and delectable things, invented for the adorning and pompe thereof, be abominable and accursed in the sight of God, bee also vaine and can nothing profit men: If also the Magistrate, the Ministers and people beleeving the Gospel, may be snared, and shalbe accursed after the maner of the Israelites, if so be without warrant from holy Writt, they shall vse these things in the worship of God; we demand, whether from the doctrine of the Law, the Prophets, and the Gospell, we may not conclude thus:

With whatsoever things, either Magistrate, Minister, or people may be snared, and for the vse of whatsoever things they may be accursed, those things may not lawfully be commanded or vsed in the publike worship of God.

But aswell the Magistrate as the Ministers and people may then be snared, and shalbe accursed with, and for the command and vse of Copes, Surplices, Crosses, &c. When in the publike worship of God, they be commanded and vsed without warrant of his word:

Therefore Copes, Surplices, Crosses, &c. may not be commanded nor vsed in the publike worship of God, without warrant of his word.

If your Lordships denie the assumpt; and answere, that Copes, Surplices, Crosses, &c. commanded and vsed for the adorning, and bewtifying of that great Idoll the Masse, bee in their owne nature things indifferent, and none other otherwise can be accursed or be a snare to any Christian Magistrate, Minister or people, then as they bee employed to the vse and service of that Idoll; and in this regarde, their free and liberall vse is no more now forbidden, then is the eating of meates sacrificed vnto Idolls, and that therefore all feare of being snared and accursed, doeth cease, because wee have free libertie by the word for the eating of meates sacrificed vnto Idolls; then herevnto wee reple, that your answere is very vninsufficient and vnertaine, and without any strength of reason, drawne from holie Writt.

For though wee grant that nothing is vncleane of it selfe, and that we ought not to accompt that polluted, which God hath purified:

neverthelesse we pray your Lordships to resolve vs by holy Writt, that God hath by his worde aswell purified Copes, Surplices, Crosses, &c. for the outward vse of his publike worship, as by his word hee hath purified meates sacrificed vnto idolls, for the private vse of mans life.

AA. 11.

When *Peter* had fastened his eyes vpon the sheete, let downe from heaven by the foure corners, he considered and saw foure footed beasts of the earth, and wilde beasts, and creeping things, and foules of the heaven, which were all the good creatures of God, and which also in the beginning were created for the foode of man: only for a time while *Israell* was vnder the Schoolmaistership of the Lawe, certayne of these creatures were forbidden to be eaten, not because they were in their owne nature evill, or vncleane, but only because they were made vncleane for a time, by prohibition: And therefore when the fulnesse of time was come, and that *Christ* the ende of the Lawe, was ryisen from the dead, the law of not eating meates forbidden ceased: And by letting downe the sheete, and commandement given to *Peter*, to slay and to eate, *Peter* was assured that all those meates were restored to their primarie vse, integritie, and puritie. And therefore these creatures being in their owne originall nature good; and in the beginning sanctified by the Lord, to the vse of mans life, howsoever the idolaters prophanely & abusively did sacrifice them vnto their idoles, yet could those idoles never so pollute them by their abuse, as that they might vterly take away the good and profitable vse, for the which they were first created.

But that Copes, Surplices, Crosses, Candles, and other memorialls and delectable things, authorized by that man of sinne, for the pompous service of his great idoll, the Masse, bee of the nature of meates, or of the nature of gold and silver, (howsoever sacrificed vnto idolls) we deny.

For first: meates, gold and silver in their owne nature, were by creation (as earst was saide) good, and to the ende wherevnto they were created ever blessed of God, and never accursed; whereas on the other side, no reliques, monuments, or memorialls of any idolatrie, were ever blessed, but ever accursed.

Secondly, they were never in their first originall good or profitable, no not for that vse wherevpon they were employed: for as the Idole it selfe, is vayne, vnprofitable, polluted and abominable, yea nothing in respect of that thing which it representeth, even so also bee all the accessories

cessories and appurtenances thereof, damned and execrable.

Thirdly, these reliques, monumentes and memorialls of Idolatrie, being not the workes of God, created in the beginning for the vse of man, but the workes of mens handes, applied to the service of an Idol, are not by the prohibition of God, vncleane, and polluted only for a tyme, as certeyne meates were, but are evermore by a perpetuall decree, things damned and accursed for the vse of any service vnto God: And therefore howsoever (as meates are vsually solde in the shambles) they may be sold in a spinsters, or in an Embrotherers shopp, and may be vsed by man, to some benefite of this life: yet that they may be translated from the service of an Idol, to the worship of the trew God, without warrant of being sanctified to that vse, by the worde of God, or that the Minilters and people professing the gospell, may as intyrelly & freely vse and receive them in the outward worship of the trewe God, as the popish priestes and people did in the service of their great Idoll the Masse; we deny: And whether you be able to prooue the contrarie out of holy Writ, we demaund your resolutions?

And thus much for confirmation of the assumption of our former request: it followeth that we demaund, whether your Lordships by a nic rule out of holy Writ, be able to repugne these conclusions following.

First. *All Idolls with all their ornamentes, and all their appurtenances, by the doctrine of holy Scriptures, as a menstruous cloth, are to be cast away and to be bidden get you hence:*

But the Popish Masse is an Idoll, and all the Copes, Surplices, Crosses, Candles, &c. have bene, and yet be, ornamentes and appurtenances vnto that Idole of the popish Masse:

Therefore the popish Masse, and all Copes, Surplices, Crosses, Candles, &c. as a menstruous cloth are to be cast away, and to be bidden gett you hence.

Secodly. *Whatsoever hath bene first invented by man, and afterward appropriated by authoritie of the great whore, to be a note, token, badge or ensigne vnto all her lovers, in the acte of her fornication, the same ought not to be any note, token, badge, or ensigne vnto the sponse of Christ, or any her lovers, in the acte of the outward worship of the true God.*

But all Copes, Surplices, Crossings have bene first invetted by man, & appropriated by authoritie of the great Whore, to be notes, tokens,

*Certaine Demands With their grounds,
badges, and ensignes vnto all her lovers in the acte of her for-
nication:*

*Therefore no Copes, Surplices, Crosses, &c. ought to be any badge,
token or ensigne, to the Spouse of Christ, or any her lovers, in
the acte of the worship of the true God.*

If your Lordships deny the truth of the first proposition of the first argument to be proved by those places before quoted out of the law, the Prophetes and Apostles, then we pray your Lordships to yeeld vs some reason, from other places of holy Writt, for the confirmation of such your negation? For vnto vs the letter of the scriptures, seeme to be very direct & plaine to the purpose, for the which we have alleadged them:

If your Lordships deny the consequence of the first proposition, of the second argument, and affirme that the spouse of Christ, and her lovers may lawfully weare in the outward acte of the worship of the true God, the notes, tokens, badges and ensignes, commanded by the great whore to be worene in the acte of her fornication; then we demand, by what places of holy Writ your Lordships be able to prove this your affirmation? in the meane time give vs leave, according to the measure of our skill, to discharge the assumpt: of the first argument, from such error, as happily at the first view may seeme in your opinions, to be conteyned therein.

If then your Lordships shall challenge the assumpt: of the first argument, either of particularitie, or ambiguitie of the wordes (Copes, Surplices, Crosses, &c.) for that all Copes, Surplices, Crosses, &c. have not bene, ne now be ornamentes, and appurtenances vnto that great Idoll of the Masse, because some Copes, Surplices, Crosses, &c. be ornamentes and solemnities for the administration of Baptisme, celebration of the Lords Supper, and other diuine seruites; then for the annulling aswell of your Lordships distinction, as for the overthrow of all, both new and ould Copes, Surplices, Crosses, &c. to be vsed by the Spouse, and her lovers, in the acte of the worship of the true God, wee propound vnto your Lordships these groundes of holy Writt following, wherevnto also we demaund your resolutions?

Deu. 12. 30

31

Beware least thou be taken in a snare after them, after that they bee destroyed before thee, & least thou aske after their gods, saying, how did these nations serve their gods, that I may do so likewise, thou shalt not do so vnto the Lord thy God.

Rs

Ye are the children of the Lord your God, you shall not cut your selves nor make you any baldnes betweene your eyes for the dead: for thou art an holy people, unto the Lord thy God, and the Lord hath chosen thee to be a precious people unto him selfe, above all the people that are upon the earth. Deu. 14. 1. 2

What fellowship hath righteousnes with unrighteousnes? What communion hath light with darknes? What concord hath Christ with Beliall, or what parte hath the beleever with the insidell? and what agreement hath the temple of God, with Idolls? 1. Cor. 6. 14
15. 16

Come I will shewe thee the damnation of the great Whore, that sitteth upon many Waters; With Whom have committed fornication the Kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication. Rev. 17 1. 2

And I sawe seates, and I sawe the soules of them that were dead for the witness of Iesus, and for the word of God, and which did not worship the beast, neither his image, neither had taken his marke upon their foreheads, or on their handes. Revel. 20. 4

From these grounds of holy Writ, taken out of the law, we demand, whether the worship of every Idoll, and false god, or not, rather every superstitious, and false worship of the true God bee forbidden? And whether this superstitious and false worship of the trew God, bee not intended to be that maner, forme and fashion of worship, both wholly and in parte, which the Gentiles vsed in the worship of their Idolles? Deut. 12.
30. 31.

For there being a commaundement given before vnto the children of Israell, for the burning of the Images, and of the vtter destruction of all the Idolles of the Cananites: it is by these Scriptures commaunded (after these Idoles were destroyed, and the Images burnt) that the children of Israell should not so much as once hearken after, or inquire; how those nations served their gods, least they should be taken in a snare, to doe so, and likewise vnto the Lord their God, as the nations did vnto their Idoles:

And thus much also doth that argument, drawn from the doctrine of the gospell enforce, of not having fellowship, concord, parte, or agreement with beliall; or with an Idoll: of the not taking of the marke of the beast in their handes, or in their fore heads; And therefore we again demand, whether the Church (falsly so called) of Rome, be not this great whore, with whom the kings of the earth have comitted fornication? And whether shee also be not from the earth, and of this world

world? Whether the beautie of this great whore stand not in outward pompe of apparell, and outward shewes, after the manner of a strumpett?

Whether this outward pompe of apparell and shewes of impudency consist not partly in Copes, Surplices, Crosses, and such like trash? And whether these Copes, Surplices, Crosses, &c. be not designed by that whore, to be the proper and peculiar cognizances, tokens, badges and ensignes of her lovers, committing fornication with her great Idoll the breaden God?

If your Lordships can iustly deny our demaunds, in the affirmative to be true: we then agayne demand; If the bryde of the lambe, being a pure virgine, shall at any tyme be apparelled, in the acte of the service of her beloved, like to the minnions wayting vpon the great Whore, in the acte of her fornication's: wee demaunde (wee saye) whether the Bryde (in this case) can be precious and amiable in the eyes of the Bridegrome? can be said to have no concord with beliall? no parte with an infidell? no agreement with an Idoll? can bee saide, not to take vpon her hande, vpon her forehead, or vpon her backe, the marke of the beast? Can be sayd, not to doe so, and lyk wise to the brydgrome, as the mynions of the whore, doe to their Idole? or not to doe so, and lykewise, to God, as the papists doe to the devill?

Nay, if the Church of England herself alone; bee not the bryde, but one of the maydes of the Bride, and if also shee profess hir self, to be the first of the three, rather then the last, of the the thirty worthies and honorable Virgins; we demand what holy reason should move this maide of England, still to fashion her Necklaces, her Bracelets, hir Frontlets, hir Cheynes, hir Jewels, hir linnen Apornes, hir gaudie Kirtles, like to those which the most famous strumpett, that ever was, (for pompous ostentation and braverie) daily vseth and putteth on, especially sithence all hir other fellow maides, in other Countries attending vpon the Bride with most solemne vowes and obtestations, and with a most holy disdayne and indignation have abandoned and cast away, as a menstruous cloth, what attire soever hath bene, or yet is proper, to the minions of that great Whore?

If your Lordships answer that the Maide of Englande, being perfectly instructed from the Bridegroms voice, (that no Cope, Surplice or Crosse is vncleane of it selfe,) may commaund hir Damselfs, to attyre and fashion their liveries, colours and badges, like to those which the

mini-

minions & louers of the great whore, cōmonly deck them selves with-
all: if so be hir commandement tend not, that hir Damselfs should be
defiled or bee druncken with the Wine of the fornication of the great
whore, but only that they should be humbled at the feete of the Chri-
stian Magistrate, whom the Bridgrome hath armed with power, to be
a protector and a nursing father of all the libertics and franchises of
the Bride, and of hir Maides: if your Lordships (we say) to dischardge
the Maide of England, *in foro conscientie*, shall answere thus and thus:
then because the Christian Magistrate is him selfe not the Bridgrome;
but one of the children of the Bride chamber, & a friend of the Bride-
gromes; and for this cause, & in this respect, can not rightly command
the Maide of Englande to be appareled otherwise in the service of the
Bridgrome, then as the Bridgrome hath lycensed the Magistrate to
command; wee then demand, by what rule of holy Writt, your Lord-
ships can prove, that the Christian Magistrate hath commission from
the Bridgrome, to command the Maide of England at all seasons, and
in all the courts of his aboade, to waite and to attend, to present, and to
put vp hir requests, hir prayers, and hir services, in such suite and
change of rayment, as is common with that of the minions of the
great whore?

For vnlesse the Christian Magistrate be armed with power from the
Bridgrome, to chardge the maide of England to be thus attired, your
Lordships can not be ignorant, but that aswell the nursing Father in
commanding, as the nurse Child in obeying, shall sinne against the
Bridgrome.

For howsoever it may bee lawfull for the Christian Magistrate to
command or forbidde the vse, or not vse of every kinde of creature,
which in it owne nature, by vertue of creation, is good, and therefore
only called indifferent, because indifferently at the moderate pleasure
of every man, the same with prayer and thanksgiving, may be vsed, or
refused, for the vse of this life without offence to God; neuertheles we
greatly stand in doubt, whether the Christian Magistrates authoritie
reach so far as to command that the worke of mans hands be vsed in
the outward worship of the true God, which for the pollution and
prophanation thereof in the service of an Idoll, is become for the ser-
vice of the true God, abhominable and damned.

Nay, if *Hezekiah* King of *Iudah*, be commended in holy Writt, for
doing vprightly in the sight of the Lord, when he brake in pieces the
brazen

braſen Serpēt, & called it a peece of braſſe, when the children of Iſraell, by burning incenſe to it, abuſed it to Idolatrie, notwithstanding the ſame were firſt ſet vp by *Moyses*, at the commandement of God: How much more ought Chriſtian Magiſtrates to deſtroy and to breake in peece all maner workes of mens handes, never commanded in holy writt, either for the ſervice of God, or for the profite of his people?

Bishops.

But Hezekiah might have done well and uprightly alſo, if ſo be he had ſtill reſerved the Serpent, as a memoriall of the miracles wrought by the looking upon it, though for the abuſe of burning incenſe before it, he had not broken the ſame in peece.

Gentl.

But wee beſeech your Lordſhips to informe vs rightly out of holy Writt, whether this your anſwere in the ſight of the Lord, be vpright, yea or no?

Fiſt, after the peoples heartes were once turned aſide, by burning incenſe to the Serpent, it was not in the power of *Hezekiah* to knowe, whether the peoples hearts would have bene againe vpright in the memoriall of the miracles, yea or no? And as for the reſtitution of the Serpent, to that integritie of doing miracles, after the peoples departure out of the wilderneſſe, when they were no more ſtunge by Serpents, that to doe, was much leſſe in the power of *Hezekiah*: Beſides, becauſe by the doctrine of holy Writt, we be taught, not only that the forbidding of one thing, includeth a commandement of the contrary, and that the commandement of one thing inforceth a forbidding of the contrary; but alſo that aſwell the omiſſion of a dewtie required, as the commiſſion of a thing prohibited, is an offence to God: We pray your Lordſhips to reſolve vs out of holy writt; whether the holy Ghoſt, commending the vprightnes of *Hezekiah*, aſwel for breaking to peece the braſen Serpent, as in taking away the high places, and breaking the Images and cutting down the groves, doe not inſtruct vs that he was to have bene diſcommended, in caſe he had let the Serpent ſtood vnbroken down, though he had cut downe the Groves, broken the Images, and taken away the high places?

2.Kl. 18.4.

For in our iudgments by the doctrine aforeſaid, founded vpon holy Writt, the breaking of the Serpent, being reckoned as a part of his vprightnes, and for the which he is commended, the not breaking thereof, muſt needes have bene as an vnvpright and as diſcommendable a thing, as the not cutting downe of the Groves, the not breaking the Images, and the not taking away the High places.

But

But such Copes, Surplices, Crosses, &c. as heretofore have bene worn, and used at, & for Idols service, are not eadem numero with ours: For all the old Popish Copes, Surplices, &c. be long since out of date, and we will have all picke and span new.

Bb.

Yea be it so, yet if the fashion and workmanship of their old, be the true patens of our new, how shall not ours be like vnto theirs? King *Aba* though hee sent not the very same Altar which hee saw at *Damascus*, but the paterne and the fashion of it, and all the workmanship thereof to *Vriah* the Priest, yet doeth the holy Storite witnesse, that hee trespassed, and did evill, and commendeth *Hezekiah*, that in the first yeare and first moneth of his reigne, hee commanded the *Levites* to cary forth the filthinesse out of the Temple, and all the vn-cleaneenes that they found in the Temple of the Lorde, brought in by their Fathers.

Gend.

2. Ki. 10. 10

2. Ki. 29. 51
15. 16. 17

In the second booke of the Kings, the holy Ghost testifying what evill *Hoshea* the sonne of *Elah* King of Israell & his Fathers had done, in the sight of the Lord, sheweth vs, that they followed vanitie, and became vaine, and followed the Heathen, that were round about them; concerning whom the Lord hath charged them, that they should not doe like them. And againe that they walked according to the fashion of the Heathen; And againe that they burned incense in the High places as did the Heathen.

2. Ki. 17. 15

8.

11.

And againe, that they would not obey, but hardened their neckes, like to the neckes of their Fathers: and againe, that they obeyed not, but did after their old custome? yea and the Lorde by the mouth of *Abyah* King of Iudah reproved *Seroboam* to his face, not for that he had made Priests of other countries, but that he had made him Priests, like the people of other countries.

12.

40.

But by your patience, Sirs, these cases be not alike, For there was an expresse commandement in the Law, that there should be but one Altar, the paterne also whereof, was given to *Moyse* in the holy Mount, whereas we be not expresse forbidden in the Gospell to weare Copes, Surplices, or to make Crosses.

Bb.

But by your Lordships favour (say we) the cases (notwithstanding this your exception) be a like: for the Bride (say we) of the Lambe; by the doctrine of the Gospell, is aswell expresse taught and bound as the Israelites were, to observe and keepe the second commandment of the Law; yea shee is commanded not to fashion hir self like to this world;

Gend.

D 2

not

not to weare the liverye of the great whore: not to marke hir selfe in the hand or in the forehead, with the marke of the Beast: not to have any fellowship, concord, part or agreement with Beliall, with an infidell, or with an Idoll.

If then the great whore doe still raigne, though not over vs; if the beast doe still rage, though his hornes pulsh not at vs; if Beliall be still worshipped, though not by vs: And if also this Beliall, and this Beast, vaunt him selfe, and this great Whore glory and decke hir selfe in, and with this kind of apparelling, and this maner of Crossing, we humbly pray your Lordships to resolve vs out of holy Writ, whether amog our Priests, whosoever shall come to praye, to preach, or to administer the Sacraments, with a Cope, with a Surplice, with a Taper, with a Crosse, or with a shaven Crowne, like to the Copes, Surplices, Tapers, Crosses and shaven Crownes, of those Priestes which are Priestes to them which are no gods, whether such our Priestes (wee saye) borrowing this attyre from the great whore, and vsing the same in the service of the true God, doe not follow vanitie and become vaine, and follow the Popish Idolaters about vs, concerning whom, the Lord hath forbidden we should not doe like them, neither walke according to their fashion, and after their old custome, niether to have any part, fellowship, communion, concord, or agreement with them?

Bishops.

What Sirs? would you then have vs, to have no manner of agreement, concord, or communion, with the Papiſtes with the Beast, or with the great Whore? What, no thing at all? Why then Sirs, you would belike have vs pull downe our Churches, our Oratories and our Chappells?

Gentl.

Though our desire be to keepe our selves from all the defilements and pollutions of that Romish strumpett, yet doe wee dislike the pullinge downe of Churches, &c. For we knowe and are fully perswaded, by rules of holy Writ, that wee may lawfullie vse, not onlie Churches, Oratories and Chappells: but also that we may have seates in Churches, Pulpits in Churches; Fonts in Churches, Tables together with faire linnen table clothes, to cover these Tables in Churches; Bells, and Ropes for Bells, in Churches; yea and besides that, Reading, Praying, Preaching, administering of Sacraments, Singing, yea and Ringing too: are things which lawfully may bee performed by vs in Churches, because all these and every of these things being of some holy, naturall, necessarie, profitable, comely or good, orderly vse

for

for the people, in, for, and toward the service of God, by some generall rule of holy Writt, be approved, and therefore by the same commanded, and sanctified for our vse.

But as for Copes, Surplices, Crosses, Candles at noone dayes, and such like superstitious ornaments, rites and ceremonies, because there is neither holynes, neither nature, neither necessitie, neither vilitie, neither decencie, neither any good order that require the same; Nay, because what soever good order, decencie, vilitie, necessitie, nature, or holines can require, may without those ornaments, rites, and ceremonies, be fully accomplished; we affirme that they ought as a menstruous cloth be cast away, and to be bidden, get ye hence.

Why, Sirs? do you approve of a white linnen table-cloth to cover the communion table, and do you disallow a white linnen Surplice? What? is it not as comely a thing, and as good an order, we pray you, for the Minister at the communion table, to stand in a fyne, large, and cleane linnen Surplice, as it is a thing decent and orderly, for the communion table, to be overspread with a fyne and cleane linnen table-cloth? Bishops.

Vntill your Lordships shall be able to prove vnto vs, either out of Gentl. holy Writt, or by some good reason, that it is, as vndecent a thing for your pages, to wayte and to attend vpon your tréchers and vpon your cuppes, without wearing whit linnen Surplices, as it is a slovenly manner, for any kinde of persons to sit downe, to eate, and to drinke, at the table, without having layd before them a whit linnen table-cloth, or napkin; we are bould to affirme, that there is great oddes, betweene the decent vse of a white linnen table-cloth, for the communion table, and betweene the vse of a white Surplice, for the back of a minister.

Indeed, if it were as comely and as orderly a thing, for all sortes of people, aswell woemen, as men, to weare Surplices vpon their vpper garmentes, when they come to the Lords table, as it is a decent and orderly manner for all men and woemen, whensoever they sit downe to eate, and to drinke, to have their tables covered, with fayre linnen table-clothes; we would not then much stand with your Lordships, that the wearing of a Surplice, by a Minister, at the communion table, might be as decent, and as orderly a thing, as is the covering of the communion table, with a fayre linnen table-cloth: but the first being a thinge vndecent, we denye the second to be decent: And yet were the latter graunted to be decent, what advantage, we pray your Lordships, doth this argument of comparison (from a white linnen table-cloth, to a

Certaine Demands with their grounds,
 whit linnen Surplice) bring for the vse of a silken, Embrodered, & yel-
 low glittering Cope? Are the heartes of the Priestes in Cathedrall and
 Collegiat churches, so golden, as they must signifie their goldē hearts,
 by their golden garmentes?

Hic tacuere phruges, auto sua somnia calant:

Bb.

*Well, by your patience (Sirs) though wee have not much to saye for
 maintenance and defence of our Copes, which are to be vsed onely in our
 Cathedrall and great churches, and not in your Parochiall churches, yet
 we pray you to carry a better estimation of the wearing of Surplices, by
 your Ministers, then you doe of the wearing of Surplices, by the popish
 Priestes: Because the sountayne from whence ours sprange, and the end
 whereunto ours tende and are applyed, bee much every way different
 from theirs.*

Gentl.

Why then give vs leave, by your Lordships favour, to demand what
 were the fountaynes from whence, and what are the endes wherevnto
 both theirs and ours sprang, and do tend? Your Lordships can not de-
 nyne but as theirs were first worne, without any cōmandement of God,
 so be ours, and that thei fore, as the wearing of theirs was but by devise
 and authoritie of man, so is ours: As theirs were commaunded for or-
 der, comelines and decencie, vnto the minions of the great whore, so
 be ours commended to be decent, comely and orderly garments, for
 the maydes of the bryde. As theirs were for a conformitie amonge the
 lovers of her that committed fornication, to bee ours for an vniformi-
 tie among the lovers of a pure and chaste virgin: As theirs were for
 notes and distinctions betweene the people and the priestes, so be ours
 held to be markes betweene the shepheardes and the sheepe: As theirs
 might not be worne but vpon the vpper peltes of their priestes, so must
 not ours be vsed, but vpon the vpper garmentes of our ministers: As
 their Priestes might not sacrifice, nor make holy water without them,
 even so is it not lawfull for our Ministers without them, to pray or to
 administer the Sacramentes. As theirs were significant, and yet not-
 withstanding, were altogether idle, vayne, fruitlesse, and without edifi-
 cation: so be ours mainteyned to bee neither darke nor dumme cere-
 monies, to serue as a decent order, and discipline, and such as be apt
 to stirre vp the dull mynd of man, to the remembrance of his dutie to
 God, by some speciall signification, whereby he might bee edified, to
 have respect how to please God and profit the church. Whereas never-
 thelesse they be in truerth without edificatiō, without profit, nay rather
 hurt,

Treat: of
 ceremon:
 sect. 3.

hurtfull to the church, without pleasing God, without vse, idle, vayne, and needles; As theirs might not be vsed at any other time, or in any other place, but only in the place & at the time of their service of their false god; so may not ours be vsed in any other place, or at any other time, but only at the time, and in the place of the worship of the true God.

And lastly, whosoever amonge the Priestes, refused to weare their Surplices, were adiudged Scismatickes and to bee excommunicated; even so what soever minister, among our Ministers, denieth to receive and to put on one of our Surplices, he is at the pleasure of his ordinarie, for such refusall, to be suspended, excommunicated, and deprived. In so much as there is not any one least circumstance to be found, wherein their, and our Surplices, differ in matter, forme, vse, ende, or application.

And thus much of our Demannes, grounded vpon holy Writt, whether the Christian Magistrate, may commaunde and appropriate a Ministeriall garment for the Ministers of the Gospell, and especially such a Ministeriall garment, as hath bene a priestly garment, for the Priestes of that great Idoll the Masse. Now it followeth that wee demaunde, vpon what rules of holy Writt the making of a Crosse, and signing of the child in the forehead in the administration of Baptisme is grounded, against which we propound these grounds of holie Writt.

Grounds out of holy writt against the vse of the Crosse in Baptisme.

Thou shalt not make to thy selfe any graven Image.

Exod. 20

All they that make an Image are vanitie, & their delectable things nothing profite.

IIa. 44. 9.

Every man is a beast by his owne knowledge.

Ierem. 10.

This people have removed their hearte farr from me, and their feare toward me, was taught by the precept of man.

14. 15. 17
IIa. 29. 13

In vaine they worship mee, teaching for doctrines the precepts of men.

Math. 15. 8

From

From which grounds we demand:

Whether your Lordships can prove out of holy Writt, that there can be a service yealded vnto God, where God hath not given a commandement?

Whether the more a man thinketh to doe any thinge by his owne wisedome, and not as God instructeth him, the more he doe not prove him selfe to be a vile beast?

Whether any thing can be acceptable in the sight of God, which he neuer required at our handes?

Whether God wilbe honored, according to mans fantasie, or rather doth not detest, whatsoeuer is not grounded vpon his worde?

If your Lordships for the avoyding of these demandes, shall deny the feigned making of a crosse, and feigned signing of the childe in the forehead with a crosse, in the administration of Baptisme, to be any service, or to be any worship vnto God, and therefore neither voluntarie service, neither will-worship vnto God: then we demaunde for what intent, or to what end, the making of a Crosse, and signinge the forehead of the childe with a crosse, is commaunded as a necessarie service, to be performed by the Minister, in that publique acte of Gods worship? for if the forme and manner of Gods worship (as you say) be established, prescribed, & conteyned in the booke of common prayer, if also the ministratiō of the Sacrament commaunded in that booke, be (as you say) no corrupt, superstitious, or vnlawfull worship, neither conteyning any thing in it that is repugnant to the scriptures: how should not the making of a Crosse, and signing of the childe in the forehead with a crosse, but be a pure, a religious, & a lawfull worship vnto God? Besides, if making a crosse vpon the childes forehead, and signing the forehead of the childe with a crosse, be no act of gods worship in the administration of Baptisme; Then we demaund, how the Minister *in foro cōscientiæ*, can be guiltles of taking the holy name of God in vaine, when as in the act of Gods service and worship, hee doth neither worship, nor serve God?

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Bishops.

But, Sirs, by your patience, the Minister in obeying the authoritie of the Church, when shee commaundeth him, to make a Crosse, herein obeyeth God.

Gentl.

Why then, by your Lordships favour, wee demaund, whether the church doe serve God, or doe but please her selfe, in that her cōmandment?

ment? For (say we) where no commaundement of God, there no service vnto God: And therefore if the Church, by such her commaundement, doe but please hir selfe; and not serve and please God. Then we demaund, whether the Church in thus pleasing her selfe, and not serving God, doe not offend God, asmuch; nay rather more, then if shee had commaunded a voluntarie service, and a will-worship vnto God?

But, Sirs, the acte of making a Crosse, and signing the childe in the forehead with a crosse, is no parte of baptisme, for we graunt, that baptisme is perfect and absolute without it. Bishops.

But yet by your Lordships favour, the question is not, whether making of a crosse, or signing with a crosse, be any parte of baptisme, but whether making of a crosse, and signing with a crosse, be any parte of the continued acte of the outward and diuine worship given vnto God in the publick administration of baptisme? For if it be a meere traditionall, and no diuine or religious action; or if it be partly traditionall, and partly diuine, we still vrge your Lordships to prove vnto vs, by the holy scriptures, whether it were ever lawfull in any act of Gods worship, to act a thing meereley traditionall, or partly traditionall, and partly diuine. Gentl.

As for the action of sitting, standing, kneeling, going, reading, praying, preaching, and if there be any other Diuine, naturall, or necessarie actions, powers or faculties of the body or minde, without which no outward service can be yealded vnto God.

We confesse, that the Church with the Magistrates consent, may determine of the comely and orderly acting of these things: because *Aliquo per Deum mandato, omnia ea mandantur, ne quibus illud mandatum commode & religiose adimpleri non potest*: And therefore those diuine, necessarie, and naturall actions before remembred, depending vpon, or proceeding from the powers and faculties of the bodie or mind, being such as without which the outward service of God can not commodiously, decently, and orderly be accomplished, we as firme, that they be confirmed vnto vs from generall rules of holy writ.

And this also may serve for an answer, for the having of water, & a vessell to conteyne water; because, as water of necessitie is required to the administration of baptisme, so must also water (we having no waters running through our churches) of necessitie be coteyned in some vessell: but as for making a crosse, or signing the forehead of the child with a crosse in baptisme; because the same by your confession, is no

part of Baptisme; And because also the same is not properly and simply any necessary, naturall or divine actiō, as without which Baptisme can not be administred; Nay, because it is such an action, as without which Baptisme very decently and orderly may be administred: wee pray your Lordships to resolve vs out of holy Writt, how the Minister may acte the signe in the outward acte of Gods worship: And yet not breake (as earst hath bene said) either the second commandement, by outwardly serving God otherwise then hee hath commanded in his worde, or not violate the thirde commandement, by taking his holy Name in vaine?

Bishps.

But by your patience, Sirs, this making a crosse vpon the childes forehead, and this signing him with a signe of the crosse, in token, &c. though the same be no part of Baptisme, nor any parte of the outward worship of God, nor any naturall, nor necessarie action of the body or mind, without which Baptisme can not be administred, yet is the same a solemnitie, & an ornament apperteyning vnto Baptisme, by the order of the church, which ought not to be omitted and left vndone.

Gentl.

But by your Lordships favour, this your Apologie is of no fresher hue, nor of any deeper dye, then wherewith the great Papistes and fond Canonistes have alwayes bepainted and becoloured their signing, their salting, their spitteling, their oyling, their chrismating, and their other such like solemnities, according to these verses:

*Sal, oleum, chrisma, cereus, chrismate, salina,
Flatus, virtutem Baptismatis ista figurant;
Hac cum patrinis, non mutant esse, sed ornant.*

And therefore wee pray your Lordships to resolve vs by some place of holy Writt, whether the Papists and you, or either of you, be inabled to invent, or ordeyne such solemnities, ornaments, signes & figures of crosses to be vsed in the publique administration of Baptisme, as never once came in the mind of God to have devised or vsed? And so much the rather doe wee desire your Lordships resolutions herein, because there is no maner of solemnitie, signe, figure or ornament of a crosse, required by the book of comon prayer, to be vsed in that administration of Baptisme, which in the same book, is intituled private Baptisme.

For if Baptisme without any reall solemnitie, or actuall ornament of a crosse, or of the signe of a crosse, may bee administred privately, how much more without these humane solemnities and ornamentes might baptisme be administred publiclie?

There

There being then in the Church of England, two formes & maners of the administation of Baptisme, the one private, the other publike; the one with a crosse, the other without a crosse, and both of these concluded by your late Canons, not to be corrupt, superstitious, or vnlawfull, by meanes also whereof there is to be seene no cōformitie, or vni-formitie betwene having solemnities & ornaments of crosses, & signes of crosses in publike baptisme, & betwene the not having solemnities and ornaments of crosses, and signes of crosses in private baptisme: we pray your Ll. to resolve vs out of holy writ; whether these ornaments & solemnities of crosses, & signes of crosses, for the stability of publike peace & quiet in the church, & the not enforcing of any mans conscience with the vse of the crosse, might not aswell be left out in the administation of publike, as it is in the administation of private baptisme?

For whether respect be had to the brethren offended, or made weak by the vse therof, or whether we regard the not cōfirming & strenghtening of the superstitious in their error, there is farr much more danger like to ensue, both to the one sorte & to the other, by the vse of it, in publike, then in private Baptisme, by reason that the assembly generally is evermore great in the one, and never but small in the other.

But to let passe this deformitie of crossing & not crossing, in publike & private baptisme, we will prosecute some few demands, not yet moved, concerning the feigned imaginarie and ayrie crossing, vsed in publike Baptisme. And first, we pray your Lordships to resolve vs out of holy writ, how a Minister, *in foro conscientia*, can be cleare & without sinne, when as in the same publike & continewed act of Gods worship, imaginarily & feignedly he shal affirme the doing of a thing, wch indeed & in truerh he doth not, ne possibly can do? if the Minister then without some instrumēt, chalk, ruddle or such like, can make no crosse vpon the childes forehead, and yet shall say (as the booke prescribeth) that he signeth him with the signe of the crosse; what a grosse fitten call ye that?

To affirme that the passing of the Ministers hand, thūme or finger, croswise in the ayre over the childes forehead, is to make a crosse vpon the childes forehead, & that the same passing in the ayre, is also the signe of a crosse, this (we say) to affirme, is as if a man should assevere, that the flying of a bird in the ayre, & the flyding of a serpent vpon a stone, lea-
ueth a bird, and the signe of a bird in the ayre; a serpent, and the signe of a serpent, vpon a stone: And to say that there is an invisible crosse, or a signe of an invisible signe of a crosse, remaining in the ayre over

the childes forehead, how absurd, and without all reason that saying is, we leave to your Lordships considerations.

For if it be vnpossible to make a crosse, or the signe of a crosse, vpon the running water, much more vnpossible is it to make a crosse, or the signe of a crosse, in the subtile and replenishing ayre: wherefore vnlesse your Lordships can prove by some rule of holy Writt, that every Minister is indowed with power from above, to make crosses, and signes of crosses, which be invisible, and that these invisible signes and crosses be also invisible tokens in the childes forehead, of his being not ashamed of Christ crucified, of his manfull fighting, &c. we demand, what good plea *in foro conscientie*, your Lordships can frame to discharge the Minister from being guilty of a thrice feigned, imaginary & lying crosse? we say, thrice feigned at the least.

First, we receive and doe signe thee: secondly, with the signe; and thirdly, of the Crosse. And what, if we saide fourthly, in token? for what token can the child, or his witness, in his name receive & keepe, when as neither he, nor they, have any crosse, any signe, or any token of a crosse given or delivered vnto them at all? which maner of crossing, signing and tokening, may well bee compared to our attornies proceeding by signes and profers, signes and profers; when indeed by such their pleadings they hasten not, but delay their clyents causes, only making signes and profers, signes and profers, as though by this meanes they hastened to an end, when as indeed they mind nothing lesse.

But to speake no more of the Ministers feigned signes and profers of making crosses & signes of crosses in the ayre, vpon or over the childes forehead; Wee demand? whether not to be ashamed to confesse the faith of Christ crucified; whether not to be ashamed manfully to fight vnder his banner, against sinne, the world and the diuell; whether not to be ashamed to continewe Christes faithfull souldier and servant to his lifes end? We demand (we say) whether these three graces, be not all, & every of them, inward, invisible and spirituall graces, yea or no?

If your Lordships answer; (as the trueth is) that these graces be all spiritual, invisible & inward graces, then because by the book of common prayer (so the Minister make a crosse) it is not materiall of what forme the crosse be made: we demand, by what rules of holy writ, your Lordships can prove, that the signe of the crosse of saint *Iohns* of *Serv-salem*, the signe of saint *Andrews* crosse, the signe of saint *Peters* crosse, the

the signe of the crosse made after the Greeke T. or like the Hebrew \square . or like the Greeke X. or the signe of any other crosse, (for there be diuers other formes of crosses) can be a token of these spirituall and invisible graces, if so be they were engraven with a Diamond vpon the chilles forehead:

If your Lordships answer affirmatively, that the signe of saint *Andrewes* crosse, of saint *Iohns* crosse, of saint *Peters* crosse, or the signe of any other crosse; made by the Minister vpon the chilles forehead, is a token of these inward, spiritual and invisible graces; then we demand, whether your Lordships ascribe not like power to every minister, for the transubstantiation of every invisible crosse, feinedly made in the administration of Baptisme, to the forme of a true & visible crosse, as the Pope attributeth to every Priest, for the transubstantiation of every piece of bread, wherevpon he bloweth at the Altar, into the Body of Christ? or if your Lordships answer (because there is no crosse sensibly to be seene, but intelligible to be vnderstood) that the imaginary feigned & ayrie crosse is a token of these invisible & spirituall graces; then againe we pray your Lordships to resolve vs out of holy Writt, whether God did ever ordeine any invisible signes, to bee invisible tokens, of invisible graces, yea or no?

And if God did neuer ordeine such signes; then we demand; what authoritie man hath to ordeine such signes?

But if your Lordships shall answer negatively, viz: that the invisible signe of the crosse, imaginarily pretended to bee made by the Minister, is not a token of these inward and spirituall graces; then we demande, whether your Lordships with your owne mouthes pronounce not that thing to be false, which the booke of common prayer commandeth every Minister, with his lips to proclaim to be true?

But Sirs, by your leave, the Church hath power from Christ to ordeyne rites and ceremonies, and the Magistrate may command that all things be done decently and according to order, in the time of prayer and administration of Sacraments.

Bb.

Yea, and so say we too: Nay wee say more, that the Christian Magistrate knowing any thing to be done vndecently and vnorderly, shall sinne against God, if by his authority, he take not order, for reformation of such disorder; but by your Lordships favour, the question is not whether the Church may ordeine Rites and Ceremonies; or whether the Christian Magistrate may command such things, as by the Apo-

Gentl.

stitles doctrine are to be done, that the same be done decently and orderly: but the question is, whether all rites and ceremonies indefinitely, and without limitation approved by the Church and commaunded by the Magistrate to bee decent, and to be in order, be in deed and without contradiction absolutely decent, and absolutely in order? And for this cause and in this regarde only, both by ministers and people, without any search or inquisition of their agreeableness with holy writt, absolutely to be receyved, as if the same by some holy oracle, were immediately sent vnto them from God?

For be it supposed, that some rites and ceremonies ordeyned by the Church and commaunded by the Christian Magistrate, be of the nature of things either vnlawfull, or inexpedient, or that they be vaine, idle, vnnecessarie and vnprofitable things: in these cases, we pray your Lordships to resolve vs out of holy Writt, whether the Apostles rule of having all things to be done decently and according to order in the Church cease not? For how should those things be done decently and orderly in the Church for the which the Church hath no warrant, that the same should be done at all?

1 Cor. 14.
49.

The Apostle then having taught the Corinthians, that the thinges which he wrote, were the commaundements of the Lord, and concluding that all things treated of by him in the former partes of that chapter, touching the right vse of spirituall giftes, are to bee done decently and in order, we demaund, whether your Lordships from this apostolicall rule can religiouslie conclude any otherwise then thus?

All the commaundements and all the spirituall giftes of the Lord, are to be done and vsed in the Church decently and orderly.

But the Wearing of a Surplice, in tyme of prayer and administration of Sacramentes, the making of a Crosse vpon the childes forehead, &c. And kneeling in the act of receyving bread and Wine at the Lordes Table, bee spirituall giftes, or at leastwise be the commaundements of the Lord:

Therefore these things are to be done decently and in order.

But now if your Lordships beeing not able to strengthen your minor proposition by any place of holy Writt, shall make the same answer which the Romanistes frame in all like cases, for the Authoritie of their church, namely: that the Ministers, and people, ought precisely

helie to observe and doe these things, if not propterea *Auctoritatem Apostolicam*, yet propterea *authoritatem Ecclesie, seu Christiani Magistratus sic statuentis*: Then doe your Lordships but as they doe, even runne from the Rock, and buyld vpon the Sand; yea and besides, flee from the poynte in question: making the Church, and Christian Magistrate not only to be preservers, but commanders of all Evangelicall decencie and order, And then might not this consequence, and conclusion infallibly be true?

What soever things by the Church, with consent of the Christian Magistrate, be, or shalbe appointed, for Evangelicall decencie and order in the Church: the same without all exception, and challenge of any vndecencie, or disorder, must and ought to be receyved of every member of the Church, for decent and orderly things:

But all such and such things by the Church, with consent of the Christian Magistrate be appointed, &c.

Therefore all such and such things, must & ought, without all exception, be receyved, &c.

Yea, Sirs: and is not this a good consequence, and doeth not this conclusion necessarilie followe? For who shall be Iudge of Evangelicall decencie and order, if not the Church and Christian Magistrate alone?

2b.

Before we answer vnto this question, wee denie your proposition, because the same seemeth vnto vs to be rather an inversion, then a true conversion of the Apostles rule, viz.

Gentl.

Let all things be done decently and in order.

1 Cor, 14. 40

The meaning whereof, according to the Analogie of the place, we take to be this, namely: that all things, or what soever things are to be done in the Church, that the same things ought to be done decently and in order:

But what agreement, we pray you, hath this rule with your proposition? or what coherence hath your proposition with this rule? for by what arte can you frame this your proposition vpon the Apostles foundation?

This your proposition (wee saye) namely all things, or what-soever things the Church with consent of the Christian Magistrate shall authorize for decencie and order, the same are all decent and orderly things.

Indeed,

Indeed, if this your proposition could be proved true by any doctrine drawne from any other place of holy Writt, we would easilie graunt, the church with consent of the christian Magistrate having commanded Copes, Surplices, Crosses, kneelings, &c. to be vsed in the church, that this the Apostles rule did binde all those to kneele, to make crosses, and to weare Copes, and Surplices, not vngaynely, disorderly or slovenly, but comely, hanfomely, and netely; but seeing your proposition is false, and can not by any other place of holy scripture be proved true, you have drawne in the Apostles rule, as it were by the hayre, and pluckt it in, as it were by the heeles, to a wrong purpose, and forced it to a wrong sense.

Furthermore, because these wordes *decencie* and *order*, mentioned in your proposition, carrie a double sense, we pray your Lordships to resolve vs, whether by these wordes *decencie* & *order*, you meane simplye such a decencie, and such an order, as for the allowance whereof, playne and evident testimonies may be founde in holy Writt, that the same decencie and order is pleasing vnto God? or whether you meane such a decencie and order only, as for the which (we having no other warrant, then tradition or commaundment of man) is only pleasing vnto man? touching which latter kinde of decencie and order, the same being but humane, we demaund, if either Ministers or people bee not fully perswaded in minde, that this humane decencie and order, is by some generall rule of holy Writt, aswell pleasing vnto God; as the same by some law of man, is knowne to be well pleasing vnto man: we demaund (we say) in this case whether Minister or people, *in foro conscientie*, be obliged to vse this so called and commaunded decencie or order, yea or no? For albeit every soule be subiect to the higher powers; nevert helesse, for the avoyding of error, and that the conscience of every soule may be vpright with God, in her subiection, to the ordinance of man: the conscience must take direction, not from the onely will and authoritie of man; but from the only Writt and authoritie of God. And therefore as every Magistrate, ought to be fully perswaded in his conscience of his commaund, before he conscionably may require, that to be obeyed which he commaundeth: even so it behoveth every soule, before he obey, to be perswaded fully in his minde, that the thing comanded, ought for conscience sake, to be obeyed, because the same is approved by the holy word of God: For otherwise howsoever outwardly he may serve, and please the Magistrate, yet inwardly &

in the spirit, he can never be assured that in this case, he shal serve God: because the Magistrates commandement simply considered in it self, is not any true spirituall guide, for the conscience of any soule, to be ledd and conducted by.

Now then to your Lordships former question, whether the Church and supreme christian Magistrate, ought not to sit, as soveraigne Iudge, vpon the conscience of every soule, about the determination of all decencie and order to be kept by that soule, your Lordships by this our discourse, easily may perceave, that we may well answere your demand, if we propound but one question to another.

And therefore we demaund, who shalbe soveraigne Iudge over that soule and cōscience, that commandeth decencie & order in the church, if not only the holy word of God alone? And if the christian Magistrate must for the safetie of his soule, have some rule of holy writ, to be his soveraigne Iudge, for the thing that he cōmandeth; how should not the christia subiect in like sorte for the safetie of his soule, have some word of faith, to be his soveraigne Iudge, for his subiectiō in the thing which he obeyeth? for so shall not the conscience of him that commandeth, be any more a soveraigne Iudge over him that obeyeth, then shall the conscience of him that obeyeth, bee soveraigne Iudge over him that commandeth.

But, Sirs, if this be so, What soverainitie doe ye yeeld vnto the Christian Magistrate, above the subiect, or what shall his authority avayle, when every soule commanded to be subiect to his power, shall examine the validitie of the lawfulnessse of his command? shall not every rule of holy writ, Wherevpon the christian Magistrate doeth ground his conscience, for the thing commanded, be a good and sufficient ground for the conscience of every one, in the thing that is obeyed?

Vnto this we answer; that the Christian Magistrates conscience can not be any sufficient discharge for the conscience of him that obeyeth, vnlesse your Lordships bee able to prove vnto vs by some place of holy Writ, that the Magistrate touching the lawfulness of the thing commanded, can not erre. For every soule, aswell of the subiect, must answere & give an accompt for him selfe vnto God, for the thing wherein he obeyeth, as the Magistrate must for the thing which he cōmandeth; for the good and rightfull obedience, and command whereof, he hath appointed his holy word alone, to be the only Iudge aswell vnto the subiect, as vnto the Magistrate: or ells what soverainitie should the word of God

Bb.

Gentl.

F

beare

om. 13,

bears over the conscience of a subiect, if so be the Magistrates conscience & command should be the soveraigne Iudge over the subiects soule, & sway the subiects conscience? And yet by this meanes doe we not take away the due preeminence and authoritie, which by the holy Worde of God is given to the civill Magistrate, over the subiect: For in that, that every soule is commanded to be subiect, for conscience sake, to the higher powers, this scripture by your Lordships patience (as we take it) is to be vnderstood, not for the conscience of him that comandeth, but for the conscience of him that obeyeth: because the subiect, without the breach of his conscience, can not contemne the civill government, which God hath appointed, not to be over the soule, but to be over the body. And indeed to establish the command or conscience of the civill Magistrate, to be the squire & plumer of every subiects conscience, were to wrest the holy Scriptures, & to establish (as the Antichristianites do) a tyranny over the consciences of subiects: Thus much touching that later kind of humane decencie and order before spoken of.

And as concerning that kind of decency & order for the which there may be testimonies found in holy Writ, that they be pleasing vnto God: we affirme that the church and Christian Magistrate ought not only to be commanders and preservers of the same, but that both Ministers and people also ought to be followers and embracers thereof.

Nay, we say more, yea we affirme, that every humane decencie & order whatsoever ought to stoupe and give place vnto that order and decencie for the which testimonies are to be found in holy writ, that the same be pleasing vnto God, And therefore we demand, by what rule of holy writ, your Lordships can prove your late convocationall canons, to have allowance from the spirit of Christ, when as by the same ye have commanded a decencie & order, meerly humane precisely to be observed in the church, instead of that decencie & order which at the beginning was in the church & which being pleasing vnto God could not be but divine?

It had bene (in our iudgments) a fact not simply commendable, if your Lordships had but invented and added an humane decencie and order vnto that which hath warrant from holy writ, to be divine: but wholly to disseyse the Church of that decencie and order, which by testimony of holy Writ, is witnessed to bee pleasing vnto God; and to give your owne devises, decencies and orders, liverie and seysin this to doe, we demand, whether, *in foro conscientia*, it be not a double sinne, and *in curia Christianitatis*, deserve not a double censure?

But

Ant, Sirs, by your patience, what is that Divine order, and what is that Divine decencie, whereof we have disseyed the Churches, and what decencie and order, of our owne, have we put in seyn thereof? Bishops.

By your Lordships favour, before we make full answer vnto this your Gend. question; we demand, whether your Lordships bee able to prove out of holy Writt, that the outward forme and maner of acting any service vnto God, by our Saviour Christ or his Apostles in prayer, preaching the word & administering the Sacraments, was an vnorderly, or an vndecent forme or maner of acting that service before God, yea or no?

If your Lordships answer, as the trueth is, that the outward maner of acting every kind of service by our Saviour Christ & his Apostles, was so decently & orderly done, and so acceptable vnto God, as nothing in the outward acting thereof could be more, wee then pray your Lordships to resolve vs first, what warrant you have out of holy writt, to disseyse all the Ministers of the outward acting of the whole worship of God in prayer and administering the Sacraments, without a Surplice?

Secondly, what warrant you have from the spirit of Christ, to disseyse all the Ministers of the acting of some part of Gods worship, in the administration of publike Baptisme, without making a crosse vpon the childes forehead, and signing him with the signe of the crosse?

Lastly, what approbation you have from the spirit of Christ, wholly to disseyse all the sonnes and daughters of God, of the acte of sitting in the acte of receiving the Sacrament of the Lordes Supper? For in that you have commanded that no Minister, when he celebrateth the communion, shall wittingly administer the same to any but to such as kneel, you haue, by consequence, inhibited every one that sitteth, to receive the same. And thus to establish your owne humane decencie and order of kneeling, in the acte of receiving the communion, you have disseyed vs of that Euangelicall decencie and order of sitting, warranted vnto the Ministers and vnto vs by the example of our Saviour Christ and his Apostles, whē as at his last Supper, he him self delivered both the Bread and the Wine vnto his Apostles, as they sate, and not as they kneeled at the Table; whereby it appeareth that you looked not vnto the holy one of Israell, nor sought vnto the Lord; and he yet is wisest. Const. 27

Bnt, Sirs, by your patience, it is not required as a thing of meere necessitie, as though without kneeling the Sacrament might not lawfully be ministred and received at all, but for reverence and conformities sake only, it is commanded that the people should kneele. Mar. 14. 18.

Gentl.

Why then, by your Lordships favour, we demand, vnto whom this reverence is yealded, and vnto what thing this conformitie is proportioned? for that this forme of kneeling is not conformed to the Apostles maner of sitting at the table, is evident, nether can it be denyed, but that this kinde of reverence is fashioned like to that maner of reverence, which every catholicke fornicatour, by the ordinance of his love the great whore, doeth yealde vnto his Idoll, when he received his brea-den god: when fore we pray your Lordships to resolve vs out of holy Writt, whether your conformitie, and your reverence of kneeling (in the acte of receiving the Sacrament of the Lordes Supper) may not rightly be condemned, as things not having any due reverence, conformitie or proportion with the written Law of God, or example of our Saviour Christ and his Apostles before mencioned?

Levi. 18. 3.
19. 27.
2. Cor. 6. 14
15. 16.

Besides, we demand, whether your Lordships had not worthely deserved to have bene much praised and commended by all the churches, for that thanks might have bene given by many vnto God, for you, if so be for reverence vnto the example of our Saviour Christ, who did all things well, and conformitie to his Apostles, ye had commanded the people not to have kneeled in the acte of receiving after the fashion of the catholicke fornicatours, who doe all things ill, but rather to have sitten after the maner of the Apostles? especially sithence betwene this maner prescribed of receiving the Sacrament of the Lordes Supper kneeling, & the maner of the receiving the Sacrament of Baptisme, yea and the word it selfe, sitting or standing, and not kneeling, there can be found no maner of conformitie at all; And yet as we deny not (when we come to the Font, or to the Sermon, both before, & after the Word preached and Baptisme administred) but that we ought reverently and vni-formely to kneele in prayer & thanksgiving prescribed by the booke. Even so also, we acknowledge, when we come to the Lords Table, that before and after the deliverie and receiving of the Sacrament, we ought to confesse our sinnes, to pray and to give thanks, reverently and vni-formely kneeling vpon our knees: But that we should more kneele in the very acte of receiving Bread and Wine, at the Ministers hand, at the Lords Table, then in the name of our children, in the very acte of our childrens receiving Water vpon their faces, or being dipt in Water, wee should kneele at the Font, in the time of Baptisme; we for our partes must confesse, that as yet this mysterie of conformitie and reverence, to kneele in the acte of receiving the communion, is hidden from vs: because

because we see no more needfulnesse of reverence and conformitie for kneeling, to be in the acte of receiving the one Sacrament, then to be in the acte of receiving the other: nor that there is any greater reverence, or conformitie of kneeling to bee vsed, when the Minister breaketh bread for our bodyes, which perisheth at the communion Table, then when he breaketh the bread of life for our soules, which perisheth not in the Pulpit.

Nay, furthermore what conformitie is there prescribed in the booke of common prayer; when in one & the same church, and in one & the same acte of receiving the Lords Supper, it permitteth the Minister to receive standing, and prescribeth the people to receive kneeling? or what greater reverence is there required by the sheepe, then is to be performed by the shepheard, who should be an example to the flocke?

The words of the booke for the Ministers standing, when he receiveth the communion, seeme vnto vs to bee so perspicuous and without all maner of ambiguitie; as without an absurditie they can not bee construed to command a Minister to kneele; for the maner how the Minister of the place, or how other Ministers, if any be present to helpe him, should receive, is not prescribed at all, vnlesse it be prescribed, that he and they, should receive standing.

Nay, howsoever in the same booke it be said, that the Minister shall deliver the communion in both kindes to the people in their hands kneeling, nevertheless it followeth not hereupon, (the law being not in the negative, but in the affirmative) that the Minister may not deliver the communion to the people standing or sitting, or that the people be exactly bound not to stand or to sitt, but to kneele.

Besides, because by the booke of common prayer of the seconde of Edw. 6. wherevnto only (as we take it) touching ornaments, rites, and ceremonies our booke hath reference (which booke also of Edw. the 6. by the repeale made of the statute of primo of Queene Mary, in the first session of this last Parliament is revived) because (we say) by this booke of common prayer of the second of Edw. 6. kneeling, crossing, holding vp of handes, knocking vpon the breaste, and other gestures are to bee vsed, at least, as every mans devotion serveth, without blame: We pray your Lordships to suffer vs without blame, and danger of your late canons, peaceably, and quietly to enioy and possesse our libertie, That so we may receyve the communion, sitting, standing, or kneeling, as everie mans devotion serveth.

And thus much for our full and perfect answer vnto your questions of disseying the church of her euangelicall decencie and order, and of reverence and conformitie, in kneeling in the act of receyving the communion; wherupon we most instantly pray your Lordships, that you would be well pleased vpon your second thoughtes, to heale your former errors; And withall to be content, not only to suppress the vse of your Copes, Surplices, making of Crosseles, signing with Crosseles, tokening with Crosseles, kneeling, &c.

But also to restore our possession, and to give vs livery and seysin of all those decencies, conformities, and reverend manner of prayer, preaching the word, receiving and administring the Sacramentes (without Copes, Surplices, Crosseles, and kneeling) whereof the Churches were seyled in the Apostles tymes: And which being moderated by the wisdom and authoritie of our Saviour Christ, we are most assured, can not be but well-pleasing vnto God.

Bb. But, Sirs, by your patience, our Christian Magistrate imposeth them, as matters of order, according to that forme, wherein he found the church at his coming, and this his pleasure must command, & may satisfie vs; if it should please the King not to command them, wee, for our partes, could be well content not to urge them.

Gentl. See, see, what a dalliance is this in a matter of so high a qualitie, and touching the dignitie, & preheminance of so excellent a person? what was your melody yesterday, and that in the presence of the King, and assemblie of his Nobles, was your melody but yesterday (we say) viz. *No ceremonie, no Bishop, no Bishop, no King*: and can your Lordships to day, sitting iudicially in your Consistory (to censure the Ministers for not conformitie) thus suddenly change your note, and cry openly, *No commandment of ceremonies by the King, no imposition of ceremonies by the Bishop*? For is it not? as if you should have layde the whole blame vpon the King, and have spoken thus: *No ceremonious King, no ceremonious Bishop*? And yet for all this, do not all men know, that your Lordships were too too ceremonious, and too too great masters of ceremonies, before ever the King saw your faces?

And how then cometh it to passe (ceremonies having hitherto ben vpheld by your Lordlines) that your Lordlines should not now stande but by ceremonies? or how cometh it to passe (your Lordlines heretofore being propped vp by the crowne and scepter of our late Queene) that your Lordlines should now vphold the scepter & crowne of our Christian King?

This

This your Lordships gradation therefore, made vpon the first day *from the not being of a Ceremonie, to the not being of a Bishop, to the not being of a King*: And this your protestation made vpon the next day, *of the being of a Kinge, to the being of a ceremonie*, what ills doeth the one and the other argue and importe, but a feare and a suspicion (if the King should once commande downe your lawes of Ceremonies) that the Lawes of your Lordlinesse likewise would of them selves, sone after fall to the ground. And therefore whether the King did conceive, that you might but glose and flatter with your gradation, or whether poore, simple and playne meaning men might be seduced by your protestation, we know not, neither is it our purpose to enquire.

Only we can not but much marveile, that each of you professing him selfe to be a *Gad*, and to be a *Nathan*: to be a Seer, and to be a Prophet vnto our christian Magistrate, should thus protest, & thus charge the King, to be the only spirit, by whom your selves doe speake, and the only prophet from whom your selves doe learne.

Nay, what a thinge is this? your Lordships prophesying vnto the King, in the name of the Lord; That your rites and ceremonies, are no way contrariant, or repugnant, but every way agreeable and consonant to the holy word of God, and meete to be reteyned, as well for the manner and forme of Gods worship, as for edification of the church, should notwithstanding openly avow the Kings pleasure, and the Kings command, to be the fountayne and wellspring of your prophesies?

Nay, which is more, your selves, making for your selves *Ceremonious hornes of Iron*, & assuring the king, that with the same he should be able to overthrowe and push downe al such as by your Lordships be falsely called *puritanes*, What a thing is this, that you should notwithstanding, proclayme the kings minde, to be, as it were, the only mould wherein your ceremonies were cast?

Nay, which is more, What a thing is this? your Lordships assuring to your selves, to bee the chiefeft of the Lordes Priestes and Levites, should notwithstanding put the holy Censores into his Maiesties hand, and laye the holy Arcke of the Covenant, vpon the kinges shoulders, to burne incense, and to beare it, and to carrye it him selfe alone?

Nay, which is more, What a thing is this (your Lordships by a definitive sentence, publickly given, read and divulged in your sacred (so called) *Synod*, having not only iudicially decreed, the lawfulness of ornaments,

naments, rites and ceremonies, but also humbly and professedly desired the same to be confirmed by the Kings royal authoritie vnder the broad Seale of England) that you should notwithstanding, for the execution of your said Decree, call to witnes the Kings commaund, and the Kings pleasure? As though the Kings pleasure and commaund were the only cause, and not the effect of your decree; and not rather your decree the only cause and not the effect of his Highnes commaund?

Your second canon, by which the same power is iustly (as we cōfesse) given to our Sovereigne Lord the King in causes ecclesiasticall, that the godly Kings had among the Iewes, will not serve to excuse you, in the making of your canons, if any of them be blame worthie; for the godly Kings of *Iudah*, never had any authoritie to command what ceremonies should be ordeyned among the Iewes: Neither did King David, neither any other of the godly kings of *Iudah*, doe anything in building of the Temple, in distribution of offices among the Levites, or in any manner services performed to the Lord, but the same was sent vnto them in writing from the hand of the Lord, or by the mouth of the Prophetes, or by casting of Lott.

What soever authoritie then the godly Kings of *Iudah* had, to command ceremonies once made, to be observed, the same authoritie, and none other in matter of ceremonies, doeth your canon yeald vnto the King: And therfore we beseech your Lordships hereafter to carry such a loyall and conscionable reverence, and estimation, to the honor and dignitie of our Christian King, and the noblenes of his kingly charitie declared by his proclamation, as that hereafter in your consistories and publique seates of Iudgement, you would vse conferences, arguments, and perswasions, wayes of love, and gentlenes, workings by clemencie, and weight of reason, to reclayme all that be in the ministerie, to the obedience of the church lawes, according as by the Kings proclamation you are required; rather thē by rigour of law, shaking the kings sword, and pressing the kings commandement, to enforce the trembling consciences of your weake brethren, contrarie to the Kings most noble & christlian intention plainly vttered by his proclamation.

There be sundrie other poyntes in his Maiesties proclamation, which by your Lordships worthily deserved consideration, before you had begun those violēt courses, which some of you have pursued in this case: The peremptory day assigned to the Ministers for their conformitie by the King, being of more authoritie then 1000. of your canonically ad-
moni-

monitions, would have bene fully expired, before you had troubled the Ministers about this matter, otherwise then by conferences, argumentes, perswasions, &c.

All Ministers who had incurred no censures of the church or penalties of the law in the Queenes tyme, or since the Kings raigne, before the sixth of Iuly 1604. be exempted out of the proclamation; though before the day appointed, they have not conformed them selves, to the orders of the Church. And yet many such have you disquieted?

The Lawes and orders of the Church remayne very vncerteyne, so as it is not certeyne, to what lawes and orders established the ministers should conforme them selves, And yet before the day expired, you have vrged some Ministers to cōforme them selves to Canons divulged since the Proclamation.

The Canon law, is vtterly voyd within the Realme, and therefore your oath of Canonically obedience is of no force, and all your Canonically admonitions not worth a rush.

The old provincially constitutions, intreat of no such oath, besides they litle or nothing respect any orders, or ceremonies of our Church.

To which booke of common prayer the Ministers should subscribe, in the manner and forme, as by the Canon is required, is not decided. If they subscribe to the booke published since the Kings raigne, they may then be called into question, at every sessions & assises, for vsing an other forme, then is prescribed in the Queenes booke, the same remaining still in force & unrepealed: if subscription be vrged to the Queenes booke, then may not the Ministers yeeld therevnto, because the Kinge and Bishops have concluded to reforme some things conteyned in the same, as being repugnant to the holy word of God.

Besides, the booke of common prayer of the second of Edward 6. touching ornaments, rites and ceremonies, and wherevnto for the same respect both the Queenes and the Kings booke hath reference, revived this last Parliament, by disannulling the statute of repeale made the first of Queene Mary.

This booke, we say of the 2. of Edw. 6. establishing other ornaments, rites and ceremonies, then the former bookes doe, some of those ceremonies also to be vsed, or at least at every mans devotion, and the ornaments after another manner the ours, make vs greatly to stand in doubt, whether all ceremonies, conteyned in every of these bookes, or but some, or which of them, are to be vsed, yea or no.

25. H. 8.
c. 19.

Touching the late Canons, of what authoritie many of them be, may iustly be questioned: because some of them seeme vnto vs, to be contrariant or repugnant to the lawes, statutes, & customes of the realme, some to be derogatorie to the Kings prerogative royall, and other some to be repugnant to the holy word of God, and therefore in all these three respects to be voyd canons, by the common law, & statutes of the realme.

Lastly, howsoever some ministers might be within the compasse of the proclamation, not conforming them selves, before the last of Novemb. to the lawes established before the 16. of Iuly, nevertheless the Bishops after the day expired, ought to have attended the Kings pleasure, by what wayes and meanes, he had determined to take from among the people, all occasions of sectes, divisions and vnquietnes, much lesse before the day, should they have attempted any thing, vnlesse, as the proclamation requireth them, they had provided meete persons, to bee substitutes, in the places of those, who wilfully had abandoned their charges.

These things being thus most providently, nobly, and Royally, for the quietnes of the church, set forth by the Kings proclamation, it had bene a parte of very great wisdom and moderation for your Lordships (in our opinions) patiently to have expected the Kings further direction, before by your vntimely pressing the kinges commandement, authoritie and rigour of his lawes, ye had indeuoured the enforcing of their consciences, without perswasions by weight of reason; And so much the rather should your Lordships have done this, that heereby ye might have satisfied, all civill Magistrates, Gentlemen and others of vnderstandinge, that they seeing by your conferences, argumentes, perswasions, love, gentlenes, elemencie, and weight of reason, that the cause which you maintayne, & not that which they impugne, is good, might not in any sorte have supported, favoured, or countenanced any factious ministers, in their obstinacie, as by the proclamation they are required.

And yet by your Lordships favour, not to conceale any thing, which hetherto we have (as we thinke) rightly conceaved of the Kinges proclamation, we can not but informe your Lordships, that by the same the King hath more redred the good estate of the ministers, & of their controversie in hand, then ever was redred, by any former Prince, since poperie was banished. For when was there in England, before this time, by any kingly proclamation, any conference, argument, perswasion, love, gentlenes, elemencie; & weight of reason, commanded, & rigor of
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the law forbidden to be vsed by the Archbishops & Bishops, for the re-
clayming of the ministers to the lawes of the church?

When were any ministers by publike authoritie, called, as it were, in-
to open field, to stand vpon arguments and weight of reason?

Whē was it appointed by publike authoritie, that any ministers should
answere, and that Archbishops & Bishops should oppose? that the mi-
nisters should be defendants, and the Bishops plainnifes?

When was it proclaymed, by any Princes authoritie, that the Arch-
bishops and Bishops, to their vttermost indeuours, by argumentes, and
weight of reason, should prove vnto the ministers, that the booke of cō-
mon prayer, booke of homilies, booke of cōsecrating Bishops, Priests,
and Deacons, booke of Articles, and other lawes, & orders of the church
conteyne nothing, in the whole, or in any parte, disagreeable either in
doctrine, or gouernement to the word of God?

All which things by the proclamation, are intended should be done,
which things also if the Archbishops & Bishops haue done, the indeed
we confesse, the ministers (that haue not yeilded to conformance theselves)
to be wilfull, & the King to be righteous, for the abandoning of sectes,
divisions and vnquietnes, among his people, if he shall allow no facti-
ous ministers in their obstinacie.

But if the Archbishops and Bishops haue not endeoured, much lesse
not indeuoured to the vttermost of their powers (as by the king they are
required) by conferences, arguments, perswasions, love, gentlenes, cle-
mencie, and weight of reason, to reclayme al ministers, to the obedience
of the church lawes; then wee can not see, how any ciuill Magistrates,
Gentlemen, or others of vnderstanding, can be intended by the procla-
mation to be fawourers, supporters, or contenancers, of factiousnes, or
obstinacie in the ministers, which are not conformable.

As for those two and twentie thousande Ministers, if possible there Iudg. 7. 31
could haue bene so many, who, without any conferences, argumentes,
perswasions, or weight of reason vsed by the Archbishops, or Bishops,
haue turned their heeles, and as Gedeons tymerous and fearfull soldi-
ours, haue returned and departed early from mount *Gilead*, before the
appointed tyme came, we leaue them to the Lord, vnto whom in this
case they haue stood, or fallen. And who is able, to raise the vp though
for a tyme they be downe?

Nay, if of the tenne thousande (if possible there were so many)
which bee left, there should nine thousande seven-hundered, bowe

downe their knees, to drinke water at the Bishops poole, and but 300. only should stand vp, to lapp water with their tongues, as a dogge lap-
peth, in that well of water, which springeth to eternal life, yet by these
300. only, is the Lord able to save Iſracell, and to deliver the *Media-*
nites into *Gedeons* hand.

Reve. 11.

3. 4. 5.

Nay, if of these 300. but two only shall stand vp, clothed in sackcloth,
to be witnesses, yet in the end, shall these two witnesses, bee two *Olyve*
trees, and two *Candlestickes* standing before God, who governeth the
Vearth, out of whose mouth, if any will hurt them, shall fire proceed and
devoure their enemies.

And thus much have we thought necessarie to be spoken, touching
our vnderstanding of the Kings pleasure and commaund, declared by
his Highnes proclamation; yea this also have we done, not only in re-
gard of our loyaltie vnto our christian King, but also in regard of the
clearing of ourselves from every vniust imputation of being fauourers,
supporters, or countenancers of factious ministers in their obstinacie,
praying your Lordships to cary a favourable construction of these our
Demaundes; Because our desire is to be fully satisfied by holy Writt,
and not rest our iudgements vpon humane authoritie, especially si-
thence both your Lordships and our selves, by the experience of full fif-
tie yeares, have both heard and seene how vnprofitably, and to no good
purpose this salve of humane power hath bene applied vnto the church
surfeted with drinkings, and eatings, of that romish strumpet: yea and
for our parts, we can not but be hartily sory, that after so long a time of
triall, your Lordships should still remayne so vnperwasible, as nor
once to make experiment of the powring in of some more sweete and
medicinable oyle, to this so deadly and desperate a wound: Especially,
the sore being at this day, as deepe, as noyome, and as full of dead flesh,
as the same was the very first moment, that your predecessors began to
stoppe the issue thereof, with this kinde of humane tente. And so wee
will proceed to our last ground drawne out of holy Writt, for the reso-
lutenes of our iudgements wherevpon, and wherein we yet stand.

The third ground.

Rom. 14. *If thy brother be grieved for the meate, now walkest thou not charita-*
15. *bly, destroy not him with thy meate, for whom Christ dyed.*

Rom. 14. *It is euill for the man, which eateth with offence.*

20. 21.

It is good neither to eate flesh, nor to drink wine, nor any other thing,
whereby

whereby thy brother stumbleth, or is offended, or made weake.

Let vs not therefore iudge one an other any more, but vse your iudgment rather in this, that no man put an occasion to fall, or a stumbling block before his brother.

Rom. 14.
13.

From which grounds we demand.

First, whether your Lordships iudge, not all godly Ministers & true beleevers within your iurisdctions, to be your Christian brethren. And whether ye, and they bee not all Iohnes vnto one Father, and servants vnto one Lord?

Whether your Lordships be not, of opinion, that the putting, and not putting on of a Surplice, the making & the not making of a crosse vpo the childs forehead in Baptisme, the wearing & not wearing of a square Cap, and kneeling and not kneeling, in the acte of receiuing bread and wine at the Lords Table, be not things in their owne nature of like indifferencie, as were the eating, and not eating of meates, drinking and not drinking of wine, or any thing in the Apostles time?

Whether your Lordships can prove by any place of holy writt, that these rules and precepts given by the Apostles of not greewing a brother for meate; of not walking charitably by eating meate; of not destroying him, for whom Christ died with meate; of not doing euill by eating meate, of not eating or drinking, whereby a brother stumbleth, is offended, or made weake, and of not putting an occasion, to fall before a brother by eating meate. We demand, (we say) whether these the Apostles commandements, in the not doing of all things of like indifferencie, with that of not eating meate, and not drinking wine, do not as well bind your Lordships at this day, as they did the Bishops, Pastours, Elders and Brethren of that time? And therefore we demand:

If any of your Ll. had bene Archbⁱshop of *Ephesus*, or of *Crete*, had bene Bishop of *Ierusalem*, *Rome* or *Colosse*, in the Apostles time: whether vnder the title of order & vniformitie, or by right of superioritie & power, (you might without breach or contradiction of the Apostles doctrine) have comanded any brethren, within your charge, being weak in faith, to have eaten meates, forbiddē by the law, or sacrificed vnto Idols?

Againe, if any of your Lordships in the Apostles time, had bene an Archbishop or a Bishop, and by your Archiepiscopall, or Episcopall authoritie, had commaunded the Pastours, Elders and Brethren vnder your chardge, being weake in faith, by example of the strong in faith,

and for conformities sake, to have eaten meates sacrificed vnto Idols, or forbidden by the law; we demand, whether such your commandment had bene a charitable commandment, yea or no?

Yea, and we demand, whether the same your commandment (vnder what pretence of canonicall obedience, vnitie or conformitie, soever) might have excused the weake in faith, from sinning against Christ, if at your commandment they being not fully perswaded in their minds, had eaten of these meates doubtingly?

1. Cor. 8. And if the Apostles charitie were so great, as that he would never have eaten flesh, while the world standeth, rather then he would greeue or offend his weak brother, or give him an occasion to sinne; we demad how small charitie the men of our age may seeme to have, who be so far fro not greeving & not offending a weak brother, & of not giving him an occasion to sinne, as that not only they content not the selves, by eating flesh themselves, to grieve & to offend a weak brother, & to give him an occasion to sinne; but also comānd a weak brother to eat that meate, by eating wherof, he can not but fall, but stumble, but grieve, but offend, but sinne, and but destroy him selfe? This kind of charitie may deserve vnhappy the name of some Synodal or Provincial charitie, but certes it can neverworthely deserve to be called an Apostolicall charitie.

Bishops. But, Sirs, you mistake the matter very much, you deceive your selves, & draw not the cases rightly: The vse of Crosses, Copes, Surplices, Cappes, & kneeling are comāded by the christia Magistrates soveraigne authority, only as things indifferēt for orders sake, & not that men should be grieved and offended, or that they should fall, stumble, sinne, & destroy themselves.

Gentl. Touching the christian Magistrates authoritie about ordering rites & ceremonies in the church, we have somewhat at large argued before, which we had thought might have fully satisfied your Lordships, but because it pleaseth you still to presse vs with the same, we must once againe plainly signifie vnto you; that we beleeve, that your selves do not attribute any more spirituall authoritie vnto the King, to make, constitute and ordeine canons, constitutions, rites or ceremonies, then you give vnto him spirituall power to preach the word, administer the Sacraments, and excommunicate: For we beleeve, that your selves with the residue of the clergie, assembled by the Kings writt, in your convocation, doe chalendge all spirituall power vnto your selves, to make, ordeine and decree all maner of canons, constitutions, ordinances, ornaments, rites and ceremonies in the Church.

Yea,

Yea, and this spirituall power we beleeve, that you pretend to be deriued vnto your selves, and the rest of the clergie in the conuocation, not from any spirituall power inuested in the person of our soveraigne Lord the King, but onely from the spirituall power of our Saviour Christ alone. And this is manifest by your Cxxxix. canon, for so are your words: *Whosoever shall hereafter affirme that the Sacred Synode of this nation in the name of Christ, and by the Kings authoritie assembled, is not the church of England by representation, let him be excommunicated, &c.* These wordes (wee say) of your canon, viz: *Sacred Synod is assembled in the name of Christ, and by authoritie of the King*, plainly testifie, that you hold your Synode not to be assembled by authoritie of the King, in the name of the King, or in the name of Christ and the King, but onely in the name of Christ: And therefore by your owne wordes, wee are inforced to beleeve that you attribute vnto the King none other authoritie; then such as you attribute to the godly Kinges of Iudah: namely an authoritie to assemble and command your persons, as they assembled and commanded the persons of the Priestres. What? to execute the rites and ceremonies of the Kinges of Iudah? No: but to execute the rites and ceremonies of God.

1. Chron.
13. 3.

And so we beleeve your persons being assembled by authoritie and commandement of the King, that your selves by your owne authoritie, and that in the name and by the power of Christ, and not in the name and power of the King, doe ordeine, decree and make canons, constitutions, rites and ceremonies, as if they were sent vnto vs, by your handes, from God. And thus much doe the very first words of your first canon, and some words in your 140. 141. canons clearly prove: For howsoever in the title of your book, you vse these words: *Constitutions and Canons treated and agreed upon, by the Bishop of London, &c.*

Yet both in the prohemie & body of your first cano, you affirme as followeth. In your prohemie or title you say thus: *the Kings supremacy over the church of England in causes ecclesiastical*, you say not over the church & causes, but over *the church in causes*: and in the body of the same cano you say, *We first decree & ordeine, that the Archb. of Canterbury, &c. and in the Cxl. canon your words are these: Whosoever shall affirme, that no maner of person, &c. are to be subiect to the decrees therof* (speaking of the Synod ecclesiasticall) *made & ratified by the kings Maiesties* (supreme anibority, &c. let him be, &c. your words also in your last cano, are these, *Whosoever shal hereafter affirm, &c. that the sacred Sinod assembled, &c.*

was

was a company of persons, &c. in making canons & constitutions, in our ecclesiasticall, &c. ought to be despised; &c. the same being ratified, confirmed and inioyned by the regall power, supremacie and authoritie, lest them be excommunicated; Now by all these your owne words and sentences, we decree & ordeine: decrees of the Synod, making canons by the sacred Synod; ratified, confirmed, inioyned by the regall power, &c. by all these words (we say) we can not but beleewe, that you chalendge your ecclesiasticall power of ordeining, decreeing, & making decrees, canons, constitutions, rites and ceremonies, to be invested in your owne persons assembled by authoritie of the King, from the authoritie and power of Christ; and not from any spirituall or ecclesiasticall power, invested in the person of the King, and derived, and conveyed vnto your persons assembled by his regall writt. For then how should we not beleewe also, but that you iudged the Kings writt, to be no civil, but an ecclesiasticall and spirituall writt. But howsoever (as yet) wee beleewe not this latter, yet still we beleewe, that you appropriate vnto your owne persons assembled by the Kings writt, a sole power, and that from our Saviour Christ, to give vnto your decrees, canons, constitutions, rites and ceremonies, their first being and their first birthright: and that you assigne vnto the King none other power, but a power of their after birth, & of satisfying and confirming of that life, & being, which your persons have first put into them: So that the King is in this, but as it were an executioner of your canons, and not you the executioners of the Kings decrees. Yea & thus much M. Doctor Bilson, in his Book intituled, *True difference, betwene Christian subiection, & vnchristian rebellion*, Pag. 243. avoweth & testifieth, whose words are these; *We never said that Princes had any spirituall power, it is a false collection of yours, it is no part of our confession, & the sword which they bear, we never called but external & temporall.*

Againe to devise new rites and ceremonies for the Church, is not the Princes vocation, but to receive and allow such as the Scriptures and canons commend, and such as the Bishops & Pastours of the place shall advise, not infringing the Scriptures or canons, & so for all other ecclesiasticall things & causes, Princes be neither the devisors nor directors of them, but the confirmers and establisers of that which is good, and displacers, and revengers of that which is evill, which power we say they have in all things, be they spirituall, ecclesiasticall or temporall. *ibid.* pag. 252.

Yea, and moreover we beleewe, if any should impugne or gaine-say, this your power of making spirituall and ecclesiasticall decrees, in your

convoca-

convocatiō, not to belong properly to your ministeriall power which you have by your divine offices in the church, that you would then fly for the interpretation of the statute: 1. *Elizab.* to our late Queenes iniunctions; wherby it is declared that nothing was, is, or shalbe meant, or intēded by the oath required, to have any other duty allegiance, or band, then was acknowledged to be due to the most noble Kinges, of famous memorie K. H. the eight hir Maiesties Father, or to K. Ed. 6. hir Maiesties brother; And that the Kings and Queenes of this Realme, may not challenge authoritie and power of any ministry of divine offices in the Churches.

Title, ad-
monition
to simple
men.

But vnder God to have sover iuntie & rule of all maner of persons borne within hir Realmes, so as no other foreigne power, shal or ought to have any superioritie over them; vpon this iniunction (we say) we build our former credence, that your Lordships iudge your only persons, and the persons of the rest of the Clergie, & not the ministerie of your divine offices, or any parte thereof, to be vnder the obedience of the Kings power, vnto which ministerie also of divine offices, you attribute right of ordeyning and making canons, rites and ceremonies in the Church, as a right properly incident and appertaining to that ministry, not of doctrine, but of divine governement, which you challenge to be due vnto you, as vnto Ministers and Officers appointed to rule and governe the Church vnder Christ, by the holy Scriptures; And therefore we pray your Lordships henceforwards to put vs vnto no more paine, to answer this your argument, of Kingly and supream authoritie.

For we beleeve assuredly, if Archbishops, Bishops, Deanes, Archdeacons and the rest of the clergie, assembled by the Kings writ, by their deliberate counsaile, voluntary and vnconstrayned will, had not in their Synod decreed the vse of Copes, Surplices, Crosses, square Cappes, Tippetts, and such trash, or if they had not by the president of their assembly, most instantly supplicated the King to command the vse of these things, thus ordeined by them selves: we perswade our selves assuredly, that the King by his absolute, regall and supream power, would never have constrayned, Archbishops, Bishops, Deanes, Archdeacons, &c. to have vndergone the yoke of these ceremonies; for the King right well knoweth, that in so doing, he should not have walked in the wayes of the Godly kings of *Iudab*, then whose holy example to followe, his Highnes hath protested, to desire nothing more.

Neither for any other purpose, as it seemeth vnto vs, by your late speeches in the eares of the King (*no ceremony, no Bishop*) doe your selves

preſſe theſe ceremonies, then that they ſhould be in your owne hands, as croſier ſtaves, to ſtay vp from falling the tottering walles of your Lordly Iuriſdictions. And yet becauſe we neuer read in holy Writt, that any ceremony was ever planted by our heavenly Father, to bee a leanetoo, for any Biſhops of Gods planting, or that the vnplanting of an humane ceremony, would be the vnplanting of any of Gods Biſhops, what ſhould we gather from hence; but that *your Lordſhips bee no Biſhops of Gods planting*; for Biſhops planted by the hande of God, in the Vineyard of Chriſt, be ſo faſt ſet, and ſo deeply rooted, that by no blaſt or ſtorme of humane ceremonies, they can be blowne vp.

And thus much touching your argument of the Kings cōmandement, for orders ſake; As for the indifferencie of the things commanded, the ſame hath already bene handled in an other place; but touching the laſt part of your exception, that the uſe of theſe things is not commanded, to the end, that men ſhould be grieved, offended, fall, ſtumble, ſinne, & deſtroy them ſelues; we reiect this, as an impertinent & inſufficient anſwere to our demand; for our demand tendeth not to inſinuate, that we think, that theſe things be commanded to the end, that every man by the uſe of them, ſhould ſinne, but our demand concerneth the vncharitable cōmandement, of the uſe of theſe things impoſed vpon a weake brother, which weake brother, by the uſe of theſe things (notwithſtanding the cōmandement) can not but full, but ſtumble, but give an offence, but ſinne. What? becauſe of the cōmandement? No: but by reaſon of his weakenes, which the cōmandement hath not power to ridd, and take from him. And therefore vnles your Lordſhips by ſome learning taught you in holy Writt, can informe your ſelues, & our Chriſtian Magiſtrate, that your Synode in the Apoſtles abſence, is placed in the Apoſtolike chaire, and being ſo placed, hath alſo receiued by the Apoſtles doctrine, an Apoſtolike authoritie, to cōmande thoſe thinges in his abſence, which he expreſly forbade in his preſence, wee doubt greatly whether your conuocationall aſſembly, can charitably by Gods Law cōmand the weake in faith, to eate meate ſacrificed vnto Idols, and ſo by conſequence to weare a Surplice, a Cope, a ſquare Cap, a ſhauen Crowne, a Fryers Coule, or a Monckes Hood, yea or no?

1. Cor. 10
21.

Nay, ſithence the Apoſtle hath directly, and in plaine termes, forbidden the ſtrong in faith, the eating of meate ſacrificed vnto Idolls; becauſe of him that ſhewed it, and for the conſcience, not of thine, but of that other which ſayeth, this is ſacrificed vnto Idols; and if withall, hee have

have taught, that it is evill, for a man to eate with offence: we demand, by what rule of holy Writt, your Lordships can assure the conscience of our Christian Magistrate, and the soules of your assembly in convocation, that his Highnes and they shall doe charitably, vprightly, and not sinne, in the sight of the Lord, in case by a commandement, ye impose a necessitie of eating meates, or vsing things of like indifferencie, vpon the weake, which the weake, by the Apostles doctrine have free libertie, may rather which by the Apostles doctrine they be taught, so longe as they be weake, not to vse.

Besides, if eating, drinking, appareling, crossing or kneeling, doubtingly & without faith, or with offence, be sinnes against the soule & defilements of the soule, we then pray your Ll. to deale plainly with vs, & diuinely to teach vs, whether it be an Apostolike charitie, to comānd the doing of a thing which can not be done, either by the weak in faith, but doubtingly, or by the strong in faith without offence, giving an occasion to fall, or putting a stumbling block before his brother?

But, Sirs, by your patience, the Christian Magistrate doeth not inioyne, neither doeth the Clergie in their convocation decree, that the Ministers or people, should weare a Surplice, make a Crosse, or kneele doubtingly and without faith, only his commandement is, that they kneele, that they make a crosse, and that they weare a Surplice.

Bishops.

Yea, by your Lordships favour, we demand, whether such their doubting, & such their being without faith, can either be purged by any glister or be dispensed with, by any facultie of humane authoritie?

Gentl.

Yea, and whether any humane dispensation, or purgative receipt, may be of such validitie and operation, *in foro conscientia*, that it may exempt the patient, or the dispencer *in foro conscientia* from sinne, in case hee iudge his apparell, crossings and kneelings, to be vnclane?

For though the Christian Magistrate, be perswaded through the Lord Iesus, that there is nothing vnclane of it selfe, yet to him that iudgeth it vnclane, to him it is vnclane. And therefore albeit the christian Magistrate may not sinne in his commandement, yet may neither Minister nor people, be without sinne, in their obedience. R5.14.14

For the conscience only of the comānder (be he never so Christian) can not be any warrant for the conscience of him that obeyeth doubtingly.

But, Sirs, it is their folly, & their wilfull peevishnes, that (having bene so long a time instructed) they have no better profited, in the knowledg of their christian libertie, & of the cleanes of the things: (by my faith) if they con-

Bb.

in new weake longe, it were not amisse to bring some of them to the stake.

Gentl.

Oh! my Lords, *bona verba quasumus*, soft fire maketh sweet malt, preach faith we beseech your Lordships, but swear not by your faith: For by your Lordships favour, if the Apostle (having as wel by doctrine as by example taught the weak brethren, among the Romans and Corinthians, of their Christian libertie, did neither reprove them of peevishnes, wilfulness, or folly, neither yet condemne their ignorance of Christian libertie to be a sinne against Christ, albeit the same their ignorance, consisted only about the vse of meates, created for the benefit of mans life; wee desire your Lordships to resolve vs out of holy Writt, whether ignorance of Christian libertie, in the weake of our time, which consisteth about the vse of things dedicated to the service of an Idoll, may be a sinne against Christ, for not vsing the same, in the worship of the true God?

Rom. 14.
1. Cor. 8.

Besides, we demand, by what rule of holy writt your Lordships in these things may condemne an other mans servant, or iudge his errour of Christian libertie in this case, to bee worthy of punishment? For seeing ye be not able to make him stand, whom God hath left weak, & not inabled to stand: And seeing the Apostle did not prescribe vnto the weak brethren of his time, any time for the amendement of their errour, of the not vse of things indifferent, but did rather bind him self & all other, for all ages to come, by his example, never to eate flesh, while the world standeth, that he might not offend his brother, or cause him to fall, or to stumble: The Apostle, we say, having appointed no time, no not while the world standeth in this case, & all others of the same nature, we demand, by what rule of holy Writt, your Lordships may limite a certaine time, as by the eight, tenth or twelue moneth for the reformation of iudgment, in this but supposed errour, of not vsing Popish apparell, crossings and kneelings?

Nay if by the decree & canons of the Apostle, both Ministers & people, be infranchised, to vse, and not to vse, these things freely & frankly without lett; we then demand, by what rule of holy Writt, it may be lawfull for your Synode, by a provincially ordinance and constitution, to change and to turne this their Christian freedome and libertie, into a meere slavish servitude and necessitie? And therefore we protest from your Synod, and avow, that *your Synode in this case, was not guided by the spirit of Christ*, and that therevpon it followeth your decrees, (so many of them) as abate the edge of charitie, whetted vpon the brethren, by the Apostles rule, or bringing into bondage againe, servants manumitted by the authoritie of Christ, that the same your decrees

Cor. 10.
28.

are

are both erroneous in them selves, and iniurious to the Church of God.

For vnlesse the world have bene dissolved since the Apostles tyme, and that the same world, stand not now, which stood then; or vnles the same be not charitie now, and the same freedome now, which the Apostle commended for charitie, and left for freedome: or vnles you would have vs, winke with our eyes, least we should see, and stoppe our eares, least we should heare, and harden our heartes least we should vnderstand, & consequently have no faith, except it be a *Synodall, a Provinciall, or a Canturbury-church* saith: we must needes speake both what wee have seene, what we have heard, and what we have vnderstood, out of holy scriptures; Namely that *some of your Synodall decrees be opposit & repugnant to the Apostles both christian charitie and christian libertie.*

For if it be sinne for one brother, to do any acte, by doing whereof an other brothers conscience, is wonnded and made weak; if also whosoever shall wound the weake conscience, of a brother, and sinne against a brother, doth sinne against Christ: then of necessitie be your canons of popish rites & ceremonies, both vncharitable canons against your brethren, & sinfull canons against Christ. For though it were free for christians to vse Copes, Surplices, square Cappes, Crosses, &c. civilly vpon their backes, heads or foreheads; yet if some remayne ignorant of this libertie, and thinking them to be vncleane, as having bene things offered to the service of an Idoll, should by the example of others, with wavering consciences, enterprise to vse them, when inwardly they thinke the vse of them to displease God: if in this case (we saye) men shall sinne against Christ: how much more shall they sinne against Christ, when they shall vse them in the worship of God: against which vse, they have many testimonies out of holy Writ, sealed in their consciences by the finger of God, that their vse is altogether vnlawfull in the worship of God.

On the other side, if it be no sinne against Christ, for weake brethren not to vse either these or any other relickes, monumentes and memorials of Idolatrie, in the service and worship of the true God: If also the weake in faith can not vse the waveringly; without sinne against Christ, If lastly they have libertie and freedome, by the Apostles doctrine, not to vse them at all; we desire your Lordships to resolve vs out of holy Writ, how it may be lawfull, *in foro conscientia*, to bring weake brethren, before the seates of Magistrates, to excommunicate them, to revile them, & to speak all maner of evill against them, for vsing their Apostolicall freedome, for being charitable, and for not committing sinne.

Bb.

But, Sirs, by your patience, they be not handled after any such maner, simply, and only for not vsing the Surplice, not making a crosse, not kneeling in the act of receyving the communion, but for contempt of not vsing and making the same, and not kneeling at the comandement of the christian Magistrate, whom not to obey in things indifferent, is to sinne against Christ, and for this sinne, they ought to be excommunicated, &c.

Gend.

Though this be a *Maxime* in some learning, non solent quæ superabundant vitare scripturas; yet by your Lordships favour, your &c. swelleth to high, and gulleth the passages of a soft spirit overmuch: your argument also of christian Magistracy, at the least three times already vrged, is in this place more then superabundant, as amounting above the third, vnto a fourth degree of comparison. But to the poyntes. And first, because (as earst hath bene said) it was the decree, and supplication of your Synod that begate this commandement, and not this commandement, that trauayled, and brought your Synodall decree and supplication to the birth: touching which your Synodall decree, for the vse of these ornaments, rites & ceremonies, by the weak, what els is there to be added, then that we deny againe, what in effect, more then once, & twice, we have in this behalfe denied before: namely granting these thinges in their owne nature to be indifferent, and that they may be vsed in the service of God, by them that be strong in faith, & have knowledge of their indifferencie: neverthelesse we deny that by any Decree of the Church, they may be appointed to be vsed, by the weake, and them that have no knowledge of their indifferencie: For this we have learned of the nature of things indifferent, if the conscience be strong, that the things be good; if the conscience be weake, that they bee evill: not in regarde of their owne nature, but in regarde of the conscience of him that iudgeth them to be evill.

For as it is not meate it selfe, but the vse of meate, wherevnto the Apostle would have men sticke, so is it not apparell, a Crosse, or a Ceremonie, wherevpon the servantes of Christ are to cast their eyes, that they may not be reprehended, by their consciences rightly guyded, for the vse of that thing which they vse; And how should a conscience bee rightly guyded in the thing which he useth, vnles he have grounde out of Gods worde for the thinge which he useth? But he hath (you will say) a commaundement of God, to obey the higher powers, in the vse of thinges indifferent. This is true in deed (saye we) if they (having for the guyde of their consciences, the holy worde of God) shall iudge the things

things, and the vse of the things, for the service wherevnto they bee commaunded, to be indifferent; but they being not fully perswaded in their myndes, both of the indifferencie of the thinges, and of the vse of the things, in that service wherevnto they bee commaunded, how can your Lordships proove, that in this case the Church may decree, and the Magistrate command them to do an act, in the doing whereof, they shall commit sinne, yea and which they can by no meanes avoyde, if in doing the thing commaunded, they stand in doubt. For he that doubteth is condemned, in that he doth, because he doeth it not of faith. And what soever is not of faith, is sinne.

R6.14.23

Wherefore, because no canon, nor decree of the Church, can cleanse a mans conscience of the weaknes of faith, or poure strength into the same that he sinne nor; we affirme, that every decree, and canon of your Synod, which giveth an occasion of offence, and emboldeneth the weak in faith to sinne, by the vse of these rites and ceremonies, in the worship of God, is a Canon and is a Decree conteyninge matter in the substance of it, contrary and repugnant to the doctrine of the Apostle: And that therefore it is no sinne, for any brother weake in faith, not to obey the same, though at the request of your Synod, it hath pleased our Christian Magistrate to inioyne him therevnto: because the ground-worke of your Decree being sandy, the buylding of the Magistrate, can not surely and firmly stand: This your Lordships argument therefore of the lawfull vse of indifferent things, by commandement of the christian Magistrate, for orders sake, is but a begging of the point in question: For wee hold, that no church, nor christian Magistrate, can decree or impose any rites and ceremonies (being relickes, monuments, or memorialls of idolatrie) to be vsed, no not for orders sake, in the worship of the true God; because the vse of all relickes, monumentes, and memorialles of idolatrie, in divine worship, is not a thing, not only not indifferent, but a thing in all respectes, meerely and absolutely vnlawfull. And therefore it importeth your Lordships to proove vnto vs, by some holy Writt, the contrary of that which we affirme: namely, that the vse of all Relickes, Monumentes, and Memorialles of Idolatrie, (as thinges indifferent for orders sake) may be decreed by the Church, and inioyned by the Christian Magistrate, in the worship of God; what we have alleaged out of holy Writt, for the prooofe of our generall negative, your Lordships have seene and read, And now we wayte and expect that you would produce your stronge reasons, for the prooofe of your generall affirmative.

Ouy

Our generall negative is this.

No Reliques, Monumentes, or Memorialls of Idolatrie may lawfully be decreed by the Church, or inioyned by the Christian Magistrate to be vsed by the ministers and servants of Christ, as inassistent rites and ceremonies, for orders sake, in the worship of God: And if none, Then not your Copes, Surplices, Crosses, &c.

Your Lordships affirmation.

All Reliques, Monumentes, and Memorialls of Idolatrie, may lawfully be decreed by the Church and inioyned by the Christian Magistrate to be vsed by the Ministers & servants of Christ, as indifferent rites & ceremonies, for orders sake in the worship of God: And if all, why not then a Friers coule, for an Archbishop: a Monkes hood, for a Bishop: a shaven crowne, for a Deane: and a shaven chinne for an Archdeacon? But now alas, alas, to adde and to speake but one worde touching the vse of these rites, &c. appointed by your Synod for orders sake, may not we, and all the Churches take vp a complaynt, and lamentably cry, saying: *Alas, alas, What? Was it not possible for your sacred Synod assembled (as you say) in the name of Christ, but that the same must decree popish and Idolatrous rites and ceremonies, to be still continued in the church for orders sake? Or was it not possible, for your sacred Synod, assembled (as you say) in the name of Christ, but that the same must needs devise and decree such rites, and ceremonies, for orders sake, as by the vse whereof your weake brethren, the seruantes of Christ, can not be but tempted, and captiously insnared? Or was it not possible for your Synod, to haue vsed their iudgement, but to the perill of the soules of their brethren: but to put occasions of falling and of stumbling, before their brethren?*

Bb.

But by your patience, Sirs, We abhorre the popish pollutions of the Surplice, of the Crosse, and of the Idolatrous kneeling to a peece of bread. And as we take not our garmentes, rites, and ceremonies from the papistes, but from their betters, so we professe the detestation of their superstitious abuses, and restore them to their ancient integrity.

Gentl.

But by your Lordships fauour, All men haue not knowledge of the Idoll, as you haue, All mens knowledge among vs doth not edifie, but by their knowledge many men be puffed vp: All men among vs professe not a detestation of their pollutions: All men doe not knowe those betters from whom (as you say) they were taken. Neither lastly doe all men vnderstande, what that ancient integritie is whereof you speake.

The

The Papistes you know, as they daily commit fornication with that great whore, so doe they greatly delite, and much solace them selves, to see their minionly Priestes attired in the vnchast colours of their wanton paramoure.

Nay, with great insolencie and ostentation they vaunt, that Crosses, Surplices, &c. are to be received and vsed, not as things indifferent, but as necessarie parts of Gods diuine worship.

The Atheistes, as they neither embrace the doctrine, nor reverence the person of the Minister of Christ, much lesse doe they regard from whence ministeriall apparell originally came. Only if they liue vnder an ordinary, who glorieth to be a ceremonie master, they can then find witt, and opportunitie, and agilitie, and nimblenes ynough, to make vse of these ceremonies, as by them to worke mischief against their Godly Minister, if at any time them selves be reproved for their drunkennes, whoredome, vsurie, swearing, poperie and such like: But if any of them being of the age of 60. 70. or 80. yeares, shalbe willed by their honest ordinarie, to returne home, and to learne of their Minister the Catechisme, before they prosecute their presentment, for the not wearing of a Surplice in this case, rather then they wilbe religiously taught the principles of godlines, at their Ministers hand, they force not for xxv. yeares space together, to bee wholly silent: Liking in the meane while the not wearing of a Surplice well ynough. And as for our partes, and others of the Religion, we doubt very much whether your Lordships be able to prove, that the Surplice, the crosse in Baptisme, or kneeling in the act of receiving the Communion, were by their first originall of any integritie, for an orderly or comely vse of outward diuine service or worship, as now they be vsed, yea or no; For though now they bee vrged as decent and comely signes and ornaments, to the forme of Gods worship; yet if at the beginning they were not for this end and purpose, drawne directly or by consequence, from some expresse commandement of God, but were meerely the deuises & inventions of men: then can we not assure our selves, that they be restored, to their ancient integritie. For how should their originall bee of ancient integritie, when they had beginning, not from the will of God, but from the witt of man? not from the Well of life, but from the pitt of death? when they were not pure, but corrupt, & therefore without integritie? For which cause we are to beware least we be taken in a snare by them, provoking the Lord to anger through the workes of our owne hands.

In a libell
cast out in
London a-
gainst one of
the Sherifes
and certaine
Ministers.

Bishop
Horne.

Deut. 31. 28

And howsoever these ceremonies be taken from men, better affected to the Gospell, then be the Papistes: nevertheless seeing servants (be they never so young) are not to be guided by their fellow servants (be they never so old) without knowledge of their Lord & Masters pleasure, first declared vnto them by his Prophets or Apostles, we pray your Lordships to prove vnto vs, out of holy Writt, that these ceremonies hold their originall from God.

Jerem. 16

Isai. 8. 16

Iere. 2. 8. 36

Isa. 16. 20

For, if they be not according to the old way, which is the good way, and wherein we are bidd to stand, and to behold, and to aske after it, namely, the Testimonie which is bound vp, and the Law which is sealed vp among Gods Disciples, then shall the Pastours offend for running about so much, to change their wayes, going after things that doe not profit; yea (if they doe not according to this word) they may iustly be reprov'd, because their is no light in them.

The ancientie then of your ceremonies, let the same be as ancient as possibly ye can devise, yet in respect of the ancient of dayes, and of him that inhabiteth the eternitie, they shalbe but novelties, and the Author of them but a novelist. For as this saying in the Schoole of reason, is true, *omne magnum tum est paruum, cum sit aliquid maius*; so is this saying also in the same Schoole true, *omne vetus tum est novum, cum sit aliquid vetustius*.

Deu. 31. 17

Deut. 27. 5.

Yea and the holy Scriptures teach vs, to call those things new, whatsoever man inventeth, be the errour never so old. They have (saith the holy Ghost) offered vnto Devils, not vnto God, but to gods whom they knew not: new gods, that came newly vp, whom their Fathers feared not; And in an other place, they are pronounced to be accursed when they turne after other gods, which they have not known, whereby also is reprov'd the vanitie and fondnes of those men, which leave that which is certaine, to follow that which is vncertaine.

If the Apostle then, the first and most ancient father of all the children whom he begate with the word of the Gospell, and the planter of all the Churches among the Gentils, never knew those or any the like rites, ornaments, or ceremonies, much lesse never knew them to be for any decent and orderly forme of Gods worship, in any of the churches which he begate, and which he planted; it must needs follow (as wee conceive) that the children of the Church, (who devised and appointed these rites and ceremonies, for an orderly and decent forme of Gods worship, in the ages succeeding the Apostles) left the ancient integritie together

together with the certaine and single forme of Gods worship, setled in the Apostolicall churches, without any ministeriall apparrell, crossings or kneeling in the act of receiving the communion: And so following their owne hearts, became Novelistes vnto the Apostles, in these vncertaine and new found ceremonies.

Neither for the poynt in question is it materiall, whether they were children, next and immediatly succeeding the Apostles, yea or no: For so soone as they declined from that integritie, & simple maner of Gods worship, and from that certeyntie, wherein the Apostle left the Churches, even so soone was their vncerteyne and newly start vp forme of Gods worship corrupt and impure: For when the Lord hath once spoken wordes, and doeth add no more, thereby we are taught, by his example, to lay our handes vpon our mouthes, to bee content with his word, and to add nothing of our owne. Yea and we bee warned to beware, least our heartes deceyve vs, and least we turne aside by devisinge foolish inventions, according to our owne fantasies.

Deut. 9. 12.

Deut. 5. 22.

Deut. 11. 16

Wherefore your Lordships argument, of such ancientie, and of such integritie of these ceremonies, as declineth from that ancient, and in all poyntes and qualities certeyne and vpriht forme of Gods worshippe practised without Copes, Surplices, Crosses, and kneeling in the acte of receyving the communion, by the Apostle in all the Churches planted by his Ministerie, argueth rather corruption and noveltie, then eyther any ancientie or integritie.

And therefore we pray your Lordships, that hereafter you would be advised by vs, not to license your Scribes and prolocutors, to cast an imputation of Noveltie vpon the Ministers of Christ: or to vpbrayde them with that odious and reprochfull name of Novelistes: least for their safeguard, and iust defence in this behalfe, they be constrained to pray for remedy, protection, & ayde from our Sovereigne Lord King Iames: That by a writ of error, out of the Recordes of the High Court of Parliament, to be graunted vnto them, they may procure the reversing, and aduinhilating of your worthie orators, their vniust and Novelous accusatio: For vnlesse it should seeme a small matter, in your Lordships sight, to vpbrayd our Sovereigne Lord the King, his Nobles and Commons of both Realmes, with a blemish of being Novelistes, and to be complotters of Novelties, for that his Highnes, and they, by al good counsellors, endeavour, that the English, and Scottish nations, should bee vnited into one people, and be restored to their first and ancient name

of Britains: And that the two Realmes, England and Scotland, as in most Ancient time should be called by the name of *Great Brittain*, vntles (we say) it should seeme a small matter, in your eyes, to traduce the King, his Nobles and Commons, in this case, of being Novelists, wee pray your Lordships to beare with vs; if we tell you playne, that for our partes we can not throughly discerne, with what honestie your Scribes be indowed, when as in their pamphlettes, they blaze the Ministers of Christ to be Novelists. Which Ministers notwithstanding haue nothing more then Noveltye, and craue nothing so much as that the most certeyne and most single forme of Gods worship, left to the Churches, by the Apostle, without your many, and vncerteyne rites and ceremonies, might be restored, to her primitive, and Apostolicall ancientie, and integritie.

God save King IAMES.

Faults escaped in the Print.

Pag. 6. lin. 6. is for it.

Pag. 6. li. 10. follwe, for followe.

Pag. 17. li. à fine 8. coovert, for covert.

Pag. 18. li. à fine 7. prohibiton, for prohibition.

Pag. 24. li. 4. outmard, for outward.

Pag. 26. ad marg. li. 2. Numb. 21. 8. 9.

Pag. 27. marg. Kin 10. 10. for 16 10.

Pag. 42. li. 12. comn:and, for command.

